CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 24.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JUNE 14, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER
PUBLISHED WEEKLY
AT No. 1 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—Three Dollars, payable in six months, or Two Dollars and Fifty Cents, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

FOREKNOWLEDGE OF GOD.

No man of a sane mind ever denies that God possesses foreknowledge; that he knows events which have not yet transpired. The debatable point on this question is, *the extent of this knowledge.* Is it strictly *universal?* Is there in God a *particular* perception of all individual occurrences, small and great? Did God in the beginning foreknow *particularly* every wave that has risen on the face of the sea: *its* shape and size? Every gale and *gust* of wind that has moved in the *atmosphere*; every blade of grass which *has* sprung from the ground; every *individual* leaf which has been borne on the trees? And the history of each leaf from the beginning to the end of its existence? Did he then know not only all *the actualities* but likewise, *all the possibilities* of his creation? what the difference would have been, if Cain had *not* killed Abel? If Abraham had married some other woman besides Sarah? If Moses had taken an Egyptian wife previously to his escape into Midian; If Jacob had had but *ten* sons instead of *twelve*? And if Isaac had had *four* sons instead of *two*? It is manifest that the foreknowledge of things *actual* would be of little use except in connection with knowledge of things *possible.* And if things actual are ever infinite, those *possible* must be a thousandfold more so. But of what importance would be as many as nine parts out of ten of this knowledge? It is not more than one tenth of all the actualities of the world that leave any impression upon it. Take, for example, the fig-tree between Bethany and Jerusalem to which our Lord Jesus Christ went, being hungry, in search of fruit, but on which he found nothing but leaves. How many leaves were there on this fig tree? How many years did that fig tree bear leaves? And what was the number each year? And what if that fig tree had lived ten or fifty years longer than it did? And if the tree died, what had been the *actual* number of the leaves? And what also, was the *possible* number? How many *days* had been each *leaf in growing?* Which was the smallest *leaf, and* which was the largest, each several year? Which leaf was *first* shed, and which shed last on each of the different years? How many more *could* it have borne under more favorable circumstances?—Do you say that these are small questions? Admitted: Of what importance then is it whether God foreknow them or not? If every leaf made an important and enduring impression upon the condition of the world, then the history of each leaf is an interesting thing. Yet no man believes that such was the fact. And if the fertileness and history of each leaf be a matter of indifference then *the foreknowledge* of them must be a matter of equal indifference. We have already taken our position on the subject of Divine Providence, as being *particular* or *general*; and expressed our preference of the doctrine of the latter. And if God's providence be *general*; his decrees and purposes, general, then, probably his foreknowledge also is *general.* The advocates of the doctrine of the precise and universal *foreordination* by God of all future events, make much account of his *foreknowledge.* They link the two things together. God, say they, cannot decree without *foreknowing*, nor can he foreknow without *decreeing.* The one proves the other. We will not dispute the soundness of this logic, though it looks much like arguing in a circle. But we deny *the proof* of God's universal particular foreknowledge. We do not pretend to know what the *very fact* on this subject is. We prescribe no definite limits to the prescience of God. But we demur to *the evidence* that God foresees all *the actuals*, and all *the possibles*, of futurity and the universe. We conceive that such foresight could be of no availment. We regard God's plan and mode of providence as being general and immutable. We do not conceive of God as ever re-considering and making new dispositions to counteract the results of the regular and established tendencies of his own past works. We cannot believe that God ever commences wrong and thence finds reason for a change in his mode of action. We regard his whole work of providence as being *constitutional:* as being conducted on uniform and unchangeable laws and tendencies. God knows what these laws or tendencies are. He made them, and he *foreknows the general result.* And this is all which is needful to be foreknown. If God did foreknow particulars, yet his providence would nevertheless, continue to be just what it is now. It, therefore, becomes a matter of indifference whether the Divine foreknowledge be *particular* or only general. Particular foreknowledge would be useless in a particular providence. But it can be of no use in a providence that is general. In a providence of this description all events occur *as matters of course.* Both the evil and the good are alike certain and unavoidable so far as providence is the agent in producing them.

But we are told that the Bible teaches the strictly universal foreknowledge of God; also his universal predestination of all the events of the world, both good and evil; that he foreknew that the Jews would be the murderers of his holy Son Jesus Christ; that he also foreordained that he should commit the horrid deed. We know that this is the popular doctrine. And we, also, know that it necessarily results from the doctrine of particular providence. We are, therefore, required to believe that God has pre-determined all—each individually—of the evils and iniquities which have ever occurred in the world. But against this doctrine, we deroutly protest. We cannot, and will not, believe it. We could not if we would, and we would not if we could. It is a blasphemous doctrine. It libels and defames the immaculate and most holy character of God. We will not admit any language of the Bible itself in proof of this blasphemy. We take our stand on the same stand with Rev. John Wesley in his controversy with Dr. Toplady on the subject of personal and irrespective election. Mr. W. declared that he could not, and would not, believe a doctrine which charged God with unrighteousness; that no words and texts of Scripture could compel him to do it. He had a higher and an earlier law of God in his own heart. His own moral nature certified him that injustice in God was as sinful as injustice in man. He would, therefore, on no evidence believe that God was unjust. Nor will we, on any external evidence from pretended inspiration or assumptive reason, believe that the adorable Father of lights, 'in whom there is no darkness at all,' ever pre-determined the commission of *sin.* He hath forbidden it; he hates it; he punishes it. It is, then, impossible that he should choose it; foreordain it; instigate men to the commission of it; and then curse and destroy them for having accomplished his own will.

We do not *deny* the universal foreknowledge of God. We believe that he *does know* all that is needful to be known; all that can be of any use and advantage. But if foreknowledge be necessarily connected with foreordination then, *in regard to particulars*, we contest the doctrine. We cannot believe that there is iniquity with God. We are under a twofold inability; an inability both natural and moral; a *cannot*, and a *will not.* If St. Paul had asserted it, we should still demur and say there must be some mistake. St. James has denied it. 'God cannot be tempted of evil neither tempteth he any man.' The prophet Jeremiah has contradicted it. 'Which thing I commanded them not neither came it into my mind.' Jer. vii. 31. All attempts to substantiate this abominable doctrine from Scripture amount to an endeavor to make the Bible contradict itself.

And is it now demanded, how will you interpret the passage, Acts iv. 27, 28. 'Against thy Holy Child, Jesus, both Herod, Pilate, the Gentiles and the people of Israel, were gathered together, to do what thy hand and counsel had determined to be done!' Answer. We interpret it *in a general sense.* God had determined to provide a Savior for Israel and for the world. This Savior must execute his office, by 'bearing witness unto the truth.' This testimony would, on the general principles of human nature, excite opposition. Men resist, when their interests, their prejudices, their favorite views, are attacked. And, if the requisite power be possessed, they revenge the offence and destroy the offender. Thus they repelled the testimony of Jesus Christ and made a sacrifice of him to their resentment. And all this occurred from the action of *general principles;* principles, that are constant, common and universal in human nature, 'It must needs be, that offences come.' The established tendencies of the world will produce them. There is no necessity for any *particular* invention. In a general and constructive sense, God *does* all that is done; and, *foreordains* whatever comes to pass. It was, moreover, a popular custom among the Hebrews to infer *the design* from *the effect.* And they characterized the former from the latter.

We are often told, that God ordains and permits evils for the sake of the good which comes from them. This is a very popular doctrine. But in our view it is utterly fallacious. Though it have a specious appearance, it possesses no solid foundation. The plain fact, on attentive consideration, is, that *evil never produces good.* It is as impossible, as that darkness should produce light; or, that cold should produce heat. Darkness and cold are mere negations. But light and heat must proceed from something positive and active. It is not the evils which men experience, that ever relieve them of their burdens or correct them of their errors. The amputation of a gangrene limb, is not the positive cause of the health which he afterwards regains. This proceeds from the sound principles of his constitution. The pain which attends the extraction of a tooth; the dressing of a sore; the potation of bitter and nauseous medicine, is not *the cause* of the benefits which ensue. These benefits come from what is healthful and good in the patient's system. The pains and the losses which result to a man from his inattention and carelessness, are not the positive cause of correcting him of his fault and making him cautious and careful. This correction is due to his *reason* and consideration. The poverty and the disgrace incurred by the vices of intemperance and falsehood, are never the direct and efficient cause of the reformation, which takes place in the drunkard and liar. There must be *positive moral power* in the man, or he can never be reformed. And his recovery to virtue, is effected immediately and efficiently, by a force that is *subjective;* a principle, within himself. The evils, in all the cases above mentioned, are only the indirect means of preparing the way for the action of tendencies that are positively and uniformly good.

Again; we are told that God ordains and permits evil,—for the sake of the good which comes of it,—*for only a limited time.* By and bye, it will all be over, and there will be neither pain nor sin, here, or hereafter, forever. This, is a very pleasant doctrine. We might wish it were true. But, where shall we find the evidence of its truth? Is it in the Bible? And, when will the time be? When death and hell shall be cast into a lake of fire? But death and hell are not the only things to be cast in; but all thieves and idolators and liars and adulterers. 'And, they have no rest, day nor night.'

Do you allege, that the time will come, when evil will *cease to do good;* that, then, it will cease. But, if evil does good *for a long season*, why, may it not do good *always* and forever? In order to have a firm foundation for the hope that evil will eventually be excluded, we must believe that it is the cause of no good; that it *never* did good; never *will* do good; never *can.* The positive influences of the world, are all hostile to evil. Man's reason, conscience, benevolence and self-regard, are all antagonistic to pain and sin. The former, have ever waged a perpetual war upon the latter. And, in proportion, as human reason, conscience, benevolence and self-regard, make improvement and gain strength; they limit and stay the prevalence of suffering and iniquity. It is the mission of civilization and refinement; of enlightened religion and of Christianity especially; of morality and knowledge, to diminish the empire of natural and moral evil. The reason and conscience of man, are the rightful rulers of the world. And, when they shall be established in their kingdom, when passion and appetite shall be subjected to them, then, in a *comparative* sense—which, probably, is the Scripture sense—will there be no more 'pain, sickness and death, but sorrow and sighing will flee away.'

The argument for *the utility* of evil, is contradictory and destroys itself. On what principle is it, that this argument is employed and considered valid and conclusive? It is on the principle of God's infinite perfection. The abettors of this argument allege that, as God possesses illimitable wisdom, power and goodness. He will, of course, neither ordain nor permit anything, which does work for the greatest good: that He has ordained and permitted sin and pain; therefore, sin and pain are subservient to the greatest good. But the question now comes up; why did not God produce the greatest good; just as much good as there ever was, is now, and ever will be, without the evil which has been, and is, and ever will be? It would surely have been better to have the whole good alone than to have it with all the attendant evil. The evil is so much deduction from the good. If the good be to the evil as ten to two, then the balance is only eight. Without the evil, it would have been ten. The evil, therefore, is so much loss.

You will, doubtless, answer, that the thing was impossible; that God *could not* have brought about the good without the evil. You now concede, that there are limits even to the efficiency of God. And if the work of even Omnipotence be limitable, why not admit evil is *avoidable?* That it is accidental? A thing never designed, but which has happened by the fortuitous coincidence of laws and tendencies, ordained for the production only of good? This, doubtless, is the true solution of the difficulty. But this solution is rejected because—say our predestinarians—it limits the power of God. But how is the power of God limited by this theory, more than it is by the other? The evil does confessedly *exist.* We make the amount of evil no greater, and the amount of good no less, than you make them We regard the world and the universe to be as perfect as possible. And, you certainly, cannot estimate it more highly. What, then, is gained by you, in placing all the evil to one account, while we place it to another?

Will you then stigmatise us as irreligiously sceptical, because we decline the avowal of our belief in the foreknowledge of God, embracing all, both of the actualities and possibilities of the universe? When you shall have proved that such foreknowledge is either *necessary* to God or would be *useful* to Him, we will make confession of our fault. But, while these alleged facts remain—as to our mind they do now—dark and utterly doubtful, we must bear the burden of your reproach. If foreknowledge imply—as you say it does—the foreordination of whatever comes to pass *in a particular sense* we repudiate the doctrine. And yet we avow as strong faith in *the perfection* of divine providence as you have. In our view, God's *general* knowledge and ordination are as efficient for good, as are *the particular* foresight and decrees, embraced in your creed. We refuse to concede that your scheme has advantage over ours. Our God is as good, as efficient, as perfect, as yours. A God who *can*, but does not, avert the evils which come on the world, is no better for man, than a God who *cannot consistently* do it. A God who has *designedly* laid the foundations for all the good which ever has been and ever will be; a God, who *designed* no evil, 'neither came it into His mind that men should commit sin,' possesses all *possible* perfection; is as good as He can be. And, with all this, ought we not, in reason, to be satisfied? May we not, as in duty bound, rejoice with thanksgiving!

S. F.

STATE OF RELIGION IN FRANCE.

Rev. Mr. Barry of Framingham passed a part of the last year, in France. While there he addressed several letters, description of the state of Religion in that country, to some of his brethren at home. He has been kind enough to allow us to communicate to our readers the instruction and gratification which the friends, to whom they are addressed, have derived from them.

Nimes, France, Sept. 12, 1845.

My dear friend. I have not forgotten your kind invitation to hold, in my absence, some communication with you and the brethren. Had my health permitted, I should long since have addressed you. You may have heard of our arrival in this 'far country,' and of the charming voyage, which left us little to desire. Our passage of the Straits and the Mediterranean, was all we could have wished. The sky, the atmosphere the tinted landscape in this region of the globe, all are indescribable. They must be seen to be understood.

Our stay in this city, to which we came some seven weeks since, has been higly gratifying. When I say that it is the ancient Nemansis of the Romans, you will not be surprised to learn that it contains fine memorials of that elegant and illustrious race. The amphitheatre, aqueduct, temples and other remains of art, are well worth seeing, and are in a state of preservation which connects most strikingly the present with the past. The ancient amphitheatre, large enough to have seated more than 30,000 spectators, is probably the most perfect in the world. New discoveries however, are yet made. A large basin connected with the ancient aqueduct, has, within a few days, been brought to light.

I might speak of the climate of this sunny region, which particularly in the fall, winter and spring, is most genial to the invalid and whose summer heats are far more agreeably tempered than our own. But you would probably feel more interest in having some tidings of the condition of the Church in this country, and especially of that portion of it, which represents the common cause of Protestant Christianity.

There is to an American a character of moral grandeur in the Protestant church of France. Its long ages of oppression, its memorable conflicts with the civil power, its copious offerings on the altar of martyrdom, its exiles and massacres, all give a melancholy interest to its past history and its present condition. In the greater part of Nothern Europe, the success of the Reformation was decided. The revolution it introduced, did not go backward. Opposition aided, rather than hindered its progress. The blazing fires of persecution, were but so many beacons to light the ever onward march of religious freedom. Not so was it in France. The early triumphs of the Reformation have, though brilliant, met with most speedy and disastrous issues.

You are too familiar with the early history of the Reformation in France, to require more than a brief allusion to it. Long anterior to the days of Luther, there were lofty and far seeing minds which protested against the corruptions and usurpations of the church of Rome. Lyons was the birth-place of Valdus, chief of the Waldenses, who, with the Albigenses fill so large a space in the early history of Protestantism. At the commencement of the Reformation, tribes of Protestants, decimated and impoverished, inhabited the mountains of France.

It was, however, to the labors of Calvin, Farel, Fabri, and Beza, that the Reformation in this country was indebted for its most powerful impulse. The first named, gave to the Reform-Church its organization, as well as its dogmas. The introduction of the lay power, by the institution of the order of Elders, is due to him.

The career of the Reformation in France was rapid. In 1535 a French translation of the Bible was prepared by Olivetan. In 1556 the church at Paris assembled a national synod, composed of the representatives of the 11 churches, regularly constituted. Twelve years after, in 1571, convoked the memorable synod of Rochelle which was attended by Princes of the blood and the great Admiral Coligni, and presided over by Beza. This synod produced the confession of faith, which, afterwards, was the adopted Symbol of the Protestant church in France and was followed as a model in other States of Europe.

But what is chiefly remarkable, is, that France, at this period, numbered 2150 churches of Protestants, some of them composed of more than 10,000 believers. So rapid was the developement of the Reformation in France; and the new church was full of zeal, piety, courage and life.

But a war of extermination was soon waged against the Reformed church. The massacre of St. Bartholomew in 1572, was succeeded in 1686 by the revocation of the edict of Nantes—which in 1572, secured under Henry IV the civil rights of Protestants—exiling tens of thousands from their beautiful country and fair homes, and depriving all Protestants of the protection of the State. The horrid and atrocious bigotry of Louis XIV carried desolation into peaceful towns and villages, and drove multitudes into the retreats of the mountains of Cevennes, where the Camisards long and bravely resisted the powerful armaments that were sent to destroy them.

From this period Protestantism was doomed to a long, dark age of oppression. Its temples were closed. Its worship was interdicted. Only by stealth and at an imminent hazard, could the faithful assemble for Christian worship. In the neighborhood of this city, is a sequestered spot, inclosed by two lofty masses of rock, where for a long course of years, the Protestants assembled. On a pinnacle of one of the cliffs was stationed a sentinel to watch the approach of the authorities. I have myself seen a lady of eighty years of age, who well remembers the dangers of their assemblies. She informed me that on one occasion, when the alarm was given, her robe in the flight was torn in shreds. Such was the peril which surrounded these persecuted confessors.

It was not until the French revolution drew near, that French Protestantism began to emerge from this dread eclipse. A few ministers, among whom were Court, Corteiz, Roger, and Paul Rabaut visited the vallies of Languedoc, Vivarais and Dauphine, to encourage and reanimate the dispersed believers. Through the powerful influences of the virtuous Malesherbes, the Protestants, in 1787 were reinstated in their civil rights, the Catholic being still the religion of the State. Two years after the eloquent and intrepid Rabaut St. Etienne vindicated in the national assembly the rights of the persecuted Protestants. 'They have done,' he said, 'every thing for their country. The country treats them with ingratitude. They serve it as citizens. They are in turn proscribed by it. They serve it as men whom you have made free. They are treated by it as slaves. But there exists a French nation; and to this I appeal in behalf of two millions of useful citizens, who now claim their rights as Frenchmen.' The appeal had no important immediate result. The temples of Christian worship of every description, were soon closed; The constitution of the 3d year of the Republic established liberty of worship. The succeeding year a law was promulgated organizing an establishment. It was not, however, till the year 10 that the churches of Protestants were denfitively recognized and established. Then it was that Napoleon pronounced on the day of his coronation, the remarkable declaration, *'I wish that every one should know my desire and full determination to maintain liberty of worship. The empire of the law ends where the indefinite empire of conscience begins, neither law nor prince can contravene this liberty. Such are my principles and those of the nation; and if any of my race who is to succeed me, shall forget the oath that I have taken, and deceived by the illusions of a false conscience, shall violate it, I authorize you to stamp him with the name of Nero.'*

[To be Continued.

PRESIDENT KIRKLAND.

The following address was delivered on the 25th of May, 1831, at the anniversary of the British and Foreign Unitarian Association, in London, and while it presents a just view of Unitarianism in America, at that time, it will be read with interest, as we believe, the last words that fell from the lips, on a public occasion, of one of the wisest, most amiable and most accomplished men America has produced.

Mr. Chairman. Permit me as an American, Mr. Chairman, to reciprocate the expression of interest in the progress of Christian truth, and the kind personal greetings contained in the resolution just passed. They are in agreement with the friendly treatment and the brotherly love I experienced in visiting different places in the United Kingdom. The spirit of religious inquiry is abroad in the United States of America. It has done something for received opinions in that country, producing from time to time explanations and concessions which render them really or apparently more consonant with acknowledged principles. But the human formularies of doctrine which are generally adopted, allow only a limited scope to the liberty of examination. It is among those who refuse to be trammelled by articles, who take no standard of belief but the word of God, and admit no restraint on the exercise of their right of judging but the love of truth, that the proper fruits of inquiry may be expected in their full extent. Those who act upon these principles in that country, though not liable to all the discouragements which pertain to the cause here, are still obliged to encounter great opposition. The laws of the land insure them civil freedom; but hereditary opinion, traditional faith, and prejudice, exert a prodigious power. We have reasons for thinking that the friends of liberal sentiments in the Union will increase; they are already numerous in some parts of the land. The cause is seriously and sincerely professed and ably maintained. In the meantime, we congratulate you and ourselves on your circumstances and prospects in this highly-favored region. From the East and from the West we have come to join you in the worship of one God by one Savior and Teacher, and to witness your zealous exertions in behalf of what we believe simple Christianity. Continue to profess, and to spread as you are able, by precept and example, the glad tidings. Continue, ye who minister at God's altar, to plead his cause with persuasive power; trust him, ye lovers of pure doctrine, in his own time to give full effect to your endeavors to refine his religion from human corruptions.

DEATH SCENES OF REMARKABLE PERSONS.

Mary, Scotland's frail beauty, met the 'gloomy king' with a degree of resolution not to be expected from her misfortunes, so numerous were they—deserted by every friend except her faithful little dog. Sir Thomas More remarked to the executioner, by whose hands he was to perish, that the scaffold was extremely weak. 'I pray you see me up safe,' said he, 'and for my coming down let me shift for myself.'—Chaucer breathed his last while composing a ballad. His last production is called, 'A ballad made by Geoffrey Chaucer, on his death-bed, lying in great pain.' 'I could wish this tragic scene were over,' said Quin, the actor; 'but I hope to go through it with becoming dignity.' Petrarch was found dead in his library, leaning on a book. Rousseau, when dying, ordered his attendants to remove him, and place him before the window, that he might look upon his garden, and gladden his eyes with the sight of nature. How ardent an admirer he was of nature, is poetically told in Zimmerman's solitude!—Pope tells us he found Sir Godfrey Kneller [when he visited him a few days prior to his end] sitting up and forming plans for his own monument. His vanity was conspicuous even in death! Warren has remarked that Chesterfield's good breeding only left him with death. 'Give Drysdale a chair,' said he to his valet, when that person was announced. Bayle, when dying, pointed to the place where his proof-sheet was deposited. Clarendon's pen dropped from his hand when he was seized with a palsy which put an end to his existence. Bede died while in the act of dictating. Roscommon when expiring quoted from his own translation of the Dies Iræ. Haller, feeling his pulse, said, 'The artery ceases to beat,' and immediately died. When the priest, whom Alfieri had been prevailed on to see, came, he requested him to call to-morrow; 'death, I trust, will tarry four and twenty hours.' Nelson's last words were, 'Tell Collingwood to bring the fleet to anchor.' [Religious Herald.

JOSEPH BLANCO WHITE

The outline of Blanco White's life is curious. He was a Spaniard; his father of an Irish stock, his mother Andalusian; and born in 1775, at Seville, at that time the most bigoted town of Spain. His family were engaged in mercantile affairs, and formed a sort of small Irish colony in Seville; but misfortunes overtook them, and his mother, a religious enthusiast, took Blanco from the merchant's desk and devoted him to the Roman Catholic Church. This false step colored his future life. Strongly disinclined to religious discipline, his mother's influence prevailed against repeated attempts to disengage him from it. He took priest's orders in the Colegio Mayor, was elected rector of his college, and became one of the chaplains of the Chapel Royal of St Ferdinand. But by the time he had attained this rank in his church, its degrading influences were so bitterly felt by him, as well as for other members of his family as himself, that he saw no alternative between infidelity or flight. He chose the latter and came to England in 1810.

Having fixed his residence in Oxford, a sort of evil religious destiny awaited him there. In the High Protestant Oxford party, his vehement southern temperament recognized what he thought the temple of his youth's religion renovated and purified; the priest revived in him; he set himself to new examination of the Christian religion, and became an ardent member of the English Protestant Church. We observe at this time the affectionate care and forethought of Lord Holland, in an effort to bring him back to the quieter paths of literature. His friendly kindness forced him into Holland House with the office of tutor to the present lord; but after two years he flung off the generous restraint, and threw himself headlong into religious controversy. He wrote the *Doblado Letters*, assailed Charles Butler's *Book of the Church*, and in a work called *Internal Evidences against Roman Catholicism*, declared himself against Catholic Emancipation. Southey exulted, and Allen grieved. Keswick bid him God-speed in his glorious efforts; while Holland House reproached him that after all his efforts to divest himself of the rags of Popery, the mantle of Father Torquemada should be still cleaving like the skirt of Nessus.

It is very evident, however, that no man could have been more sincere than Blanco White at this time. He wrote what he plainly felt; and without care of what its help to bigotry, or to his own fortune, might be. He seems unaffectedly amazed when Oxford straightway creates him a master of arts, and the Duke of York gives him a commission for his son, (whose birth is one of the mysteries unexplained in the volumes.) He became a clergyman of the English Church, and preached both in London and Oxford.

We suspect that Blanco's first grave doubt of the course he had taken came with his unlooked-for worldly rewards. His nature was not suspicious of others; but it was querulous to a painful degree in things affecting itself; and sensitively alive to what the world might think, and people say. Nor did he mend his position by voting, four years later, for Peel's re-election at Oxford. But there seems no reason to doubt that his Oxford life was a reasonably happy one. He made friendships in the common room of Oriel which survived the changes of his after life. He corresponded with Southey and Coleridge; explained the Roman Catholic breviary to Pusey and Froude; had a high and earnest delight in intercourse with Newman and Whately; started a review of his own because Murray was starving his *Quarterly* contributors; and was cheered in its failure, as in every other failure or calamity he met with, by the unfailing kindness of his friends at Holland House, and their delicate and generous sympathy. It was a remark of his when near the close of his life, that he could not see the mere handwriting of Lord Holland without a sudden expansion of his heart.

Blanco White left Oxford when Whately went to Dublin. The archbishop prevailed with him to accept a home in his family, and during this happy residence with the Whately's he published his well-known answer to Moore's *Travels of an Irish Gentleman in search of a Religion.* But what he saw of the Protestant clergy in Dublin was not of a kind to settle a wavering faith; doubts recurred he could not cope with; and in the course of remonstrance with a friend who had turned Unitarian, he turned Unitarian himself. A question of his absolute sincerity cannot be raised. He proved it by the most painful sacrifices; by what we must even call heroism, of a noble and touching kind. The truth was that his mind had never recovered the first shock of the Jesuit discipline of Spain; it had rushed to a compromise, and compromises only last for a time. He left the friends who were so dear to him; and passed the remaining five years of his life at Liverpool, among strangers who became friends.

Here his health, always feeble, gave way completely, and he was seldom free from grievous suffering. It is due to him to say that no mental conflict increased its pains. Of his new faith he had no doubt or misgiving; it sustained and kept him hopeful to the last. His letters to his old Oxford friends are beautiful: particularly those to Newman and Hawkins, (Arnold's friend, the provost of Oriel.) Still more beautiful is the conduct of the best of his old friends to him. By whomsoever these volumes may be read, the name of Whately will hereafter be less associated with logic, rhetoric, and learning, than with those noble and delightful traits of personal character which, connecting and elevating the whole human race, warm and endear us all to each other. To nothing of this was Blanco insensible; and in spite of his pains, and of a sort of desire to cleave to martyrdom, the kindness of his Whatelys, Baden Powells, and Lord Hollands, true and unswerving to the end, gave him not a few happy days in his last five years at Liverpool. He wrote to John Mill and for the *London and Westminster Review.* He published *On Heresy*, and everywhere avowed his change of belief. He maintained a long and regular correspondence with Doctors Norton, Tuckerman, and Channing, of America. He waited steadily for death, and met the awful change with cheerful resignation. Among his last prayers was one that God would relieve the world from all established priesthoods. He died in 1840.

GREAT TEMPERANCE DEMONSTRATION AND PROCESSION AT CORK.

Not only in the numbers and respectability of those who composed the procession, in the beauty of the banners and decorations of the various societies, in the excellence of the bands, the tastefulness of their costumes, and the elegance of the triumphal arches which spanned the most conspicuous places through which the procession had to pass, did the demonstration of Whit-Monday equal any of a similar description which have been held to commemorate the progress of temperance, but it was also remarkable for the presence of a class whom it was said that the Very Rev. Mr. Mathew, however powerful his arguments and eloquence might be with others, would never be able to influence. We allude to the attendance of the members of the Temperance Institute, which society is composed almost exclusively of young gentlemen, belonging to the learned and mercantile professions, who, for the first time, appeared in public in immediate attendance on their distinguished leader, and formed one of the greatest ornaments of the demonstration in which they took so prominent and active a part. Another interesting feature in the proceedings of yesterday, was the immense number of children who were present, under the superintendence of their friends and relations, many thousands of whom with osier wands and tasteful devices were connected with the public schools and Temperance Societies.

From an early hour the different roads leading to the place of meeting were crowded with the respective bands and members of their societies, which continued to arrive and take up their positions until the time approached for the procession to move. The scene presented by the congregated thousands which formed the procession, when they were marshalled and in readiness to proceed along the appointed route, was one of the most interesting and agreeable that could be imagined. The great area at the rear of the Corn Exchange was filled with the dense mass; cheerfulness and good humor were depicted on every countenance, and from the child, whose tender years would lead one to suppose he was unable to bear the fatigues which he was about to endure, up to the aged and infirm patriarchs of some of the societies in attendance, the ruddy hue of health was seen mantling in every cheek, and every eye glistened with delight, when the low murmuring of his name, heard in the distance, announced that the great moral regenerator was approaching to witness a spectacle which must have filled his bosom with the most exalted pleasure. In a space of time which, to those unacquainted with the energy and active disposition of the Very Reverend Gentleman would seem incredible, he visited the respective societies, saw that they were placed in the positions to which they were destined—and then, all being in readiness, he gave the signal for the immense and orderly assemblage to advance. Amid the crash of a thousand instruments, and the cheering of many thousand persons, the order of the President was promptly complied with.

The immense body moved forward in admirable order, each society preceded by its own band, the members wearing distinctive decorations. The present excellent Mayor of Cork, R. Dowden (R), Esq., with his wife and daughter, headed the largest body of teetotallers in the procession, consisting of about 2,000 persons, and including an immense number of women and children. The rear of the procession, which extended about two miles in length, and was an hour and a quarter passing, was terminated by the members of the Temperance Institute, who to the number of fifty walked two and two before the Very Reverend Mr. Mathew. Wherever they passed, their respectable appearance, and the beauty of their decorations, made them objects of the most earnest attention. Every member wore a rosette of blue and white satin, and a silver medal, which was suspended round the neck by a small collar of blue satin, fringed with silver gymp, and inscribed with the words 'Temperance Institute,' in the same material. The banner of the Society was borne immediately before the Rev. Gentleman, and was of white satin, with a harp and inscription in blue letters, with a long fringe to match. Leaning on the Rev. Mr. Hincks, of Warrington, Unitarian Minister, and connected with the Inquirer newspaper, and preceded by Ald. T. Lyons, Counsellor Walsh, Rev. J. O'Regan, Rev. Mr. M'Leod, Rev. Wm. Cunningham, Michael Fitzgerald, Esq., Youghal, and other gentlemen, the Rev. Gentleman advanced along the route already traversed by thousands of his followers, and was greeted by every possible demonstration of respect and affection which a grateful people could devise. Handsome arches of laurels and evergreens spanned the principal streets. As the procession moved along the South Mall and by the Grand Parade, it seemed as if the population of the city had been considerably increased, for it appeared to us that all its inhabitants would hardly cover the vast extent over which the eye could wander without resting on any thing but a sea of human heards, towering conspicuously over which might be observed the banners of the societies Every window, balcony, and door-post had its occupants. Fair hands waved handkerchiefs as the deep hum of voices, that heralded his approach, announced to the eager expectants that the Apostle of Temperance would soon be near them.

At all points, Father Mathew was greeted with fervent blessings, respectful salutations, and enthusiastic cheers. The procession having traversed the appointed route, the Rev. Mr. Mathew, attended by his own band, and the members of the Temperance Institute, proceeded to address the people from a temporary platform. He cautioned them against any temptations by which they might be beset, and congratulated them on the great triumph which the demonstration of that day had ensured to their cause.

The assemblage then separated in the most orderly manner. [Cork Southern Reporter.

THE CHRIST-MARKT—A GERMAN CHRISTMAS—NEW YEAR'S EVE.

Frankfurt, A.M. Jan. 2, 1845.

Since I last wrote, we have witnessed the most beautiful and interesting of all German festivals—Christmas. This is here peculiarly celebrated, and the preparation for it commences nearly a month beforehand. About the commencement of December, the Christ-markt or fair was opened in the Rœmerberg, and has continued till the present time. The booths were filled with toys of all kinds, decorated with green boughs, among which during the first days the figure of St. Nicholas was conspicuous.—There were bunches of wax candles to decorate the Christmas tree, gingerbread with printed mottoes in poetry, beautiful little earthenware, basket-work, and a wilderness of toys. The 5th of December, being Nicholas evening, the booths were lighted up, and the square was filled with boys, running from one stand to another, all shouting and talking together in the most joyous confusion. Nurses were going around, carrying the smaller children in their arms, and parents bought presents decorated with sprigs of pine and carried them away.—Some of the shops had very beautiful toys, as for instance, a whole grocery store in miniature, with barrels, boxes and drawers, all filled with sweetmeats, a kitchen with a stove and all suitable utensils, which could really be used, and sets of dishes of the most beautiful patterns.—All was a scene of activity and joyous feeling.

Many of the tables had bundles of rods with gilded bands, which were to be used that evening by the persons who represented St. Nicholas. In the family we reside with, one of our German friends dressed himself up very comically, with a mask, fur robe and long tapering cap. He came in with a bunch of rods and a sack and a broom for a sceptre. After we all had received our shares of the beating, he threw the contents of his bag out on the table, and while we were scrambling for the nuts and apples, gave us many smart raps over the fingers. In families the children are made to say 'I thank you, Herr Nicolaus,' and the rods are hung up in the room till Christmas to keep them in good behavior. This was only a forerunner of the Christ-kind-chen's coming. The Nicolaus is the punishing spirit, the Christ kindchen the rewarding one.

When this time was over, we all began preparing secretly our presents for Christmas.—Every day there were one or more consultations about the things which should be got. It was so arranged that all should interchange presents, but nobody must know beforehand what he would receive. What pleasure there was in these secret purchases and preparations!—Scarcely any thing was thought or spoken of but Christmas, and every day the consultations became more numerous and secret. The trees were bought some time beforehand, but as we were to see the festival for the first time, we were not allowed to see them prepared, in order that the effect might be as great as possible. The market in the Roemberg Square grew constantly larger and more brilliant. Every night it was lit up with lamps and thronged with people. Quite a forest sprang up in the street before our door. The old stone house opposite, with the traces of so many centuries on its dark face, seemed to stand in the midst of a garden. It was a pleasure to me to go out every evening and see the children rushing to and fro, shouting and seeking out toys from the booths and talking all the time of the Christmas that was so near. These poor people would go by with their little presents hid under their cloaks, lest their children might see them; but every heart was glad and every countenance wore a smile of secret pleasure.

Finally the day before arrived. The streets were so full I could hardly make my way through, and the sale of trees went on more rapidly than ever. These were commonly branches of pine or fir, set upright in a little miniature garden of moss. The street in which we live was full of them, and when the little lamps were lighted at night, it had the appearance of an illuminated garden. We were prohibited from entering the rooms up stairs in which the grand ceremony was to take place, so we were obliged to take our seats in those arranged for the guests, and wait with impatience the hour when Christ-kindchen should call.—Several relations of the family came, and what was more agreeable, they brought with them five or six children. I was anxious to see how they would view the ceremony. Finally, in the middle of an interesting conversation, we heard the bell ringing up stairs, and all started up, and made for the door. I ran up the steps with all the children at my heels, and at the top met a blaze of light coming from the open doors, that dazzled me. Much as our anticipations had been raised, I had not expected such a brilliant scene. In each room stood a great table, on which the presents were arranged, amid flowers and wreaths. From the centre, rose the beautiful Christmas tree, covered with wax-tapers to the very top, which made it nearly as light as day, while every bough was hung with sweetmeats and gilded nuts. The children ran shouting around the table, hunting their pres-

ents, but the older persons had theirs pointed out to them. I got quite a little library of German authors as my share; and many of the others received really valuable gifts.

But how beautiful was the heart-felt joy that shone on every countenance! As each one discovered, he embraced, the givers, and all was a scene of the purest feelings. It is a glorious feast, this Christmas time! What a glad chorus from happy hearts went up on that evening to Heaven. Full of poetry and feeling, and glad associations it is here looked forward to with joy, and leaves a pleasant memory behind it. We may laugh at such simple festivals at home, and prefer to shake ourselves loose from every shackle that bears the rust of the Past, but we would certainly be happier if some of these beautiful old customs were better honored. They renew the bonds of feeling between families and friends, and strengthen their kindly sympathy; and even life-long friends require occasions of this kind to freshen the wreath that binds them together.

I like the familiarity of German friends exceedingly. They are accustomed to give expression to every feeling of the heart. A stranger is always surprised at the openness with which they speak of, and express, their feelings and attachments, and might at first consider them as light and trifling; whereas, they are in reality, as true and warm-hearted a people as exist, and as capable of constancy and strength of attachment. In the kissing of friends on departure, which many travellers consider so coarse and indelicate, I see the natural, unrestrained impulse of the heart. How many persons have I known whom I love and honor from the depth of my heart, and how often have I longed to take them by the hand, and tell them the sincerity of my esteem. And yet with many really honest kind-hearted people, such an expression of feeling would be looked upon with positive astonishment. The Americans have all warm enthusatic hearts, but they have inherited in some degree the English habit of repressing their feelings; and there is so much hypocrisy of one kind or other in the world, that the opposite extreme is far preferable. I would rather trust the sincerity of friends like the Germans, and take the chance of finding a Judas among them.

New Years' Eve is also favored with a peculiar celebration in Germany. Every body remains up and makes himself merry till midnight. The Chistmas trees are again lighted, and while the tapers are burning down, the family play for articles which they have purchased and hung on the boughs. It is so arranged that each one shall win as much as he gives, and by the change of articles makes much amusement. As midnight drew near, it was louder in the streets, and companies of people, some of them singing in chorus, passed by on their way to the Zeil. Finally three quarters struck, the windows were opened and every one waited anxiously for the clock to strike.—At the first sound, such a cry arose as one may imagine, when thirty or forty thousand persons all set their lungs going at once. Every body in the house, in the street, over the whole city, shouted 'Prosst New Jahr!'' In families, all the members embrace one another, with wishes of happiness for the new year. Then the windows are thrown open, and they cry to their neighbors or those passing by.

After we had exchanged congratulations together, two or three of us set out for the Zeil. The streets were full of people, shouting to one another and to those standing at the open windows. We never failed to cry 'Prosst New Jahr!' wherever we saw a damsel at the window, and the words came back to us more musically than we sent them. Along the Zeil the spectacle was most singular. The great wide street was filled with companies of men, marching up and down, while from the mass rang up one deafening, unending shout, that seemed to pierce the gloomy sky above. The whole scene looked stranger and wilder from the dim light of the swinging lamps, and I could not help thinking it must resemble a night in Paris during the French Revolution. We joined the crowd and used our lungs as well as any of them. Sometime after we returned home, two or three companies passed by, singing 'with us 'tis ever so?' but at three o'clock, all was again silent.

[Foreign Correspondence of the U. S. Gazette.

CHRISTIAN REGISTER.

BOSTON, JUNE 14, 1845.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

On the morning of Wednesday, the 14th of May, this body assembled in Essex Street Chapel, in London. The course of events in England is giving an impulse to the cause of liberal principles, which will be felt far and wide. While our opponents, in their folly, are boasting of the decay of our influence, the overruling Providence of God is giving a controlling authority to our principles in both England and America, and proving that they alone can save the cause of Christian truth and civil liberty The Anti-Catholic movement in America, is insensibly and unconsciously to its leaders, bringing liberal Christianity into its true position, and showing that it is the Palladium of Protestantism. While in England the ministry have at last committed their fortunes to those principles of religious liberty which Unitarians have ever advocated, as the only secure ground on which government can maintain itself in that country.

The passage of the Dissenters Chapels Bill, and the grant to Maynooth, taken in connection with the measure, which really is a part of the same great plan, of extending the government sanction and bounty to the Presbyterian College at Belfast, and of establishing two Colleges upon the footing on which the Unitarians have always kept Harvard College, that of no religious test or creed whatever,—these measures are a public and national adoption of the principles, for which we have contended from the beginning.

We ask no bounty from the State, but if given to one description of Christians, we claim it for all. We are opposed to an established Church, but if there must be an establishment, let it extend to all.

We congratulate our brethren in England upon the bright day that is dawning on them, and we rejoice to contemplate the influence which their principles are acquiring over the government of that great empire.

A Public Breakfast, somewhat similar to our Collation, took place in the great Hall of the Crown and Anchor, Tavern. Of this meeting we shall give an account in our next.

UNITARIAN CHURCHES IN BOSTON.

We learn that a new Religious Society, called the 'Broadway Unitarian Society,' has been organized at South Boston. The place of worship at present being a Hall capable of holding about 300 persons, and neatly fitted with settees, lamps and an organ. At the sale on Monday evening, 150 sittings were taken, and one hundred dollars received as choice money above the appriscd value. The Rev. Mr. Thomas, late of Concord, N. H., is the officiating minister.

This, with the Harrison Avenue Society, for the erection of whose Church $20,000 have been subscribed, and that of the Rev. Mr. Waterston's Society, who have purchased an eligible situation in Bedford street, on which a spacious edifice is soon to be erected, adds three new congregations to those of the same like precious faith, who have already their place of worship in this city—making in all, including the three Chapels under the direction of the Ministers at Large, twenty one congregations.

We are surprised that our friends at East Boston have not made some vigorous movement towards the establishment of a Society in that growing part of our city. An active preacher who should engage in that field of labor would now build up a large Society.

For the Register.

WASHINGTON, D. C.

The Report of the American Unitarian Association spoke in an encouraging manner, at the public meeting on May 27, of the state of the society. Something would have been added to what was thus said had opportunity been given, but the evening was so crowded with business and speeches as to leave little room except for the trains of thought pursued at considerable length by the speakers. The society at Washington, has been successively under the care of Rev. Messrs. Little, Palfrey, and Bulfinch, but is now unfortunately destitute of a pastor. Mr. Edward E. Hale of Boston, preached with great acceptance from September to February last, and we very much regret that he cannot consent to the strong wishes of the society, to settle there. The pulpit is supplied at present by Rev. J. P. Moore, of Georgetown, D. C., who has become a convert to UnitarianChristianity recently, and who in a letter just received, thus speaks of the society, and himself.

'Do you not think that Unitarian Christianity ought to be fairly represented in the metropolis of the nation? Here are constant visitors from all parts of this country, and some of them call at the church simply to hear Unitarianism for themselves, and we ought to have a man in the pulpit who has the highest qualifications to state and defend its principles.

'You may judge that my condition is not a very enviable one. In the eyes of my self-styled orthodox friends, I am considered worse than a heretic. But a consciousness of being on the side of truth and genuine Christianity, makes me feel not only secure from, but indifferent to, the arrows of bigotry which thicken around me. I feel happy and peaceful in having the assurance in my own bosom that God is my Friend and that Jesus is my Saviour.'

The members of the society at Washington are earnest and devoted in maintaining religious institutions, and feel that they should contribute for their support, as they do for the daily necessaries of life. They ask, not so much of us at the North, our money; they ask our sypmathy, they ask our prayers. Their chief want is an able and eloquent pastor who will be able to command the respect and gain the ear of the inquirer after truth. By preaching, by the distribution of Tracts, and by personal conversation with men from all parts of our Union, he might be instrumental in doing a work second to what is done in none of our great cities. He might feel the pulse of the nation. He might touch chords that would vibrate to the most distant sections of the land.

Finnally, if all those who are already Unitarians would have the moral courage and consistency to avow their sentiments, as some noble spirits do, when at Washington, and attend the Unitarian meeting, it would do much to strengthen the hearts of our brethren there. But when they see men high in station, and in the respect of Unitarians, and who when at home take an active interest in our cause, deserting the humble Chapel of believers at the Capitol, and joining with the fashionable throngs of the Episcopalian and Presbyterian worshipers, can it do aught but strike a chill to the heart of a small, and struggling society! It is time these things were known, spoken of, and animadverted upon as they deserve. We hold indeed to liberty, and freedom of worship, but not of indifference. And the members of other Churches can have but a pitiful idea of the zeal or integrity of those who in one part of the country are earnest Unitarians, and in another part, are either totally neglectful of religious institutions, or easy compliers with the predominant sects. 'Consistency is a jewel.'

Our brethren at Washington are deserving of great praise that they have under all the adverse circumstances of their condition, persevered so nobly, and contributed so generously to keep a Unitarian lamp lighted in the Capitol of this vast country. May it still shine with new lustre, and irradiate the land. A. A. L.

For the Register.

MINISTRY AT LARGE IN PROVIDENCE.

An agreeable visit to Providence a few days since gave me an opportunity, which I wish others may enjoy, of learning the position of the Ministry at Large in that city. Since Mr. Harrington left it has been in the charge of Mr. Babcock, of this city; and surely his success in winning the attention and apparently the respect of those with whom he is thrown into intimacy by his arduous occupation, fully sustains the character for decision and devotion which places him there. I visited on Sunday evening the small chapel where he had called a meeting of some of those with whom his ministrations have acquainted him. It is a small neat room, fitted for the meeting of a few worshippers, and situated conveniently for most of those who assemble there. The fervor and attention with which the people silently joined with their young minister in worship, and the interest with which they attended to all the sacred exercises gave the meeting a peculiar value. An exposition by him of an important point of duty, was heard with a care which all larger churches do not show, and followed by remarks from others of the brethren assembled there. And after the singing of a hymn the meeting received the blessing of its minister and dispersed.

The fervor and sincerity of devotion which shone through all the exercises is the best proof of the success of such a ministry. There has been, perhaps justly, a suggestion that the chapel exercises have absorbed so much of the attention of the Ministries at Large, that their original object was in part lost. It was clear at the meeting of which I write, that the personal intimacy between the minister and the people gave the whole face to these occasional meetings for worship and instruction, and his impressively simple addresses to them were received with more effect than many sermons. It could not have been otherwise, because they came from one whom they all knew and loved so well. E. E. H.

Boston June 2, 1845.

For the Register.

APPEAL FOR CHARITY.

Mr. Editor;—I have received a letter from a friend in Washington City, inquiring if he can obtain aid here in procuring freedom for the children of a colored woman who is known to him and myself as highly deserving. The facts are these: The mother several years since received the gift of freedom from her mistress, for herself and her offspring. This was in consequence of the dying request of her mistress' son. From ignorance, she did not have her 'free papers' made out at the time; and when this was afterwards done, a provision was inserted, that her children should be slaves till they were thirty years of age. This provision was not enforced till the lady's death; then, the children having reached an age when they could be valuable servants, were claimed, and taken possession of as slaves. My friend, some time since, advanced the money for the purchase of the eldest. The two others are a girl and a boy, of the ages respectively of fourteen and twelve. The mother is very anxious to procure the freedom of the girl, and can effect this object for two hundred dollars. I hope that our friends in this city and vicinity will assist her to that extent, if not for the purchase of both her children. My friend's letter is left at your office, for the inspection of those who may desire it; together with a subscription paper. Respectfully yours, a.

NEW PUBLICATIONS.

I. Discourse at the Re-Dedication of the Church of the First Parish, of Bolton, by Richard S. Edes, Pastor of the Parish.

The occasion which drew forth this sermon, the interest that belonged to it, and its prominent associations and circumstances are happily intimated and grouped together in the following beautiful passage.

'May this first service, which we render today within these renewed walls, be like the oil with which the patriarch consecrated his pillow of stone, and like the blessing which gave sanctity even to the solitude of the wilderness. May we come hither resolved, that this house shall be dedicated in the thoughts and purposes of our hearts, as well as by an outward ceremonial. May it be with the purpose, that here at least—God helping—shall be holy ground, that here, when, entering in, we lay aside, like Moses, the shoes of toil, we will lay aside also, as did the Christian apostle, 'every weight'—every thought, every purpose, every frame of mind or of body which will prevent our being subdued in penitence, wrapt in calm and spiritual thought, or exalted in praise.

Rearing its sacred form amid our homes, our farms, and our places of traffic, may this house stand here at once the symbol of Christian faith and of the works which grow from it. May it stand here, in the strength and beauty of its architecture, aptly significant of the brotherly kindness and charity which glow in our every heart, proclaiming the work of regeneration and improvement which is here going on. As, my friends, you did not disturb the solid foundations which your fathers laid, nor pull down the walls which they reared, as the massive timbers of oak which they erected still constitute the framework of the edifice in which we are now assembled, so may it be with yourselves. May it be found, that inheriting the solid strength of character of the olden time, you are building upon it a fair Christian temple; that you are embellishing the oaken hardihood of your ancestry, descended into your own bosoms, with spiritual graces and beauties for which they had but small opportunity. May it be found, that over the strong frame-work of their attachment to religious institutions, which you also feel, you have thrown attractions which will make the worship of God more cheerful and more pleasant.'

II. The Twenty Ninth Report of the Directors of the American Deaf and Dumb Asylum at Hartford.

This report contains Mr. Weld's account of his exploration of similar institutions in Europe, with a view to a more perfect administration of this, of which he is principal. His researches were quite extensive, and embraced a tour of travel described as follows:—

'I sailed from New York on the 7th of May last, and early in June, commenced in Ireland the appropriate business of my mission. I visited also England and Scotland, Belgium, Holland, France, Switzerland and several of the German States, including the kingdoms of Prussia and Saxony, and the free cities of Hamburg and Frankfort on the Maine. I saw the principal schools for the deaf and dumb in each of these countries, besides many less important ones in several of them; in all, between thirty and forty, and returning through England, reached home on the 21st of December.'

The history of this celebrated institution commenced thus,—

'In April, 1817, the little school of seven pupils was opened in a hired room in Hartford.'

And has reached the following result.

'The whole number of pupils within the year has been one hundred and sixty-two—eighty-eight males and seventy-four females. Of these, twenty-five were supported by the State of Maine; sixteen by New Hampshire; seventeen by Vermont; forty-six by Massachusetts; twenty-nine by Connecticut; three by South Carolina; five by Georgia, and twenty-one by their own friends. Seven of the latter belong to the British Provinces of North America.

In behalf of the Board of Directors,
B. Hudson, *Secretary.*'

III. Phreno Mnemotechny, or the Art of Memory, by Francis Fauvel Gouraud, D. E. S. of the University of Paris. Boston: Muzzey—Ticknor.

This volume of 666 large octavo pages, contains a vast amount and variety of facts in the Introduction, Lectures, Illustrations, Lessons and Tables of various kinds. It is a work of labor, and is well designed to shed light upon a system of the greatest ingenuity and interest. Mr. Gouraud's theory and method have been subjected to a severe critical discussion, and have stood the test. We have received a favorable impression from what little examination we have been able to make of his book. The editor of the Boston Daily Advertiser appears to have scrutinized Mr. Gouraud's pretensions thoroughly, and we feel quite confident, in repeating the strong and decided commendations he has expressed.

IV. Vital Christianity: Essays and Discussions on the Religion of Man, and the Religion of God, by Alexander Vinet, D. D. Translated with an introduction by Robert Turnbull, Pastor of the Harvard Street Church, Boston. Gould, Kendall & Lincoln.

Vinet is called the 'Chalmers of Switzerland.' We much prefer him to Chalmers. There is nothing strained, or pompous, or inflated in his manner. There is, it is true, a foreign and European style and mode of thinking, which no translation can, or ought to seek to, eradicate, in his treatment of his subjects, and the operations of his mind. He is regarded as a champion of evangelical doctrines, but there is a spirit and tone in his discourses which makes us rejoice that our Orthodox brethren are circulating his writings, and giving influence to his sentiments and views. We notice in this volume which we have read with pleasure, many such passages as the following.

'To desire the knowledge of mysteries is to desire what is utterly *useless;* it is to raise, as I have said before, a claim the most vain and idle. What, in reference to us, is the object of the gospel? Evidently to regenerate and save us. But it attains this end entirely by the things it reveals. Of what use would it be to know those it conceals from us? We possess the knowledge which can enlighten our consciences, rectify our inclinations, renew our hearts; what should we gain, if we possessed other knowledge? It infinitely concerns us to know that the Bible is the word of God; does it equally concern us to know in what way the holy men that wrote it were moved by the Holy Ghost? It is of infinite moment to us to know that Jesus Christ is the Son of God; need we know precisely in what way the divine and human natures are united in his adorable person? It is of infinite importance for us to know that unless we are born again we cannot enter the kingdom of God, and that the Holy Spirit is the author of that new birth;—shall we be further advanced, if we know the divine process by which that wonder is performed? Is it not enough for us to know the truths that save? Of what use, then, would it be to know those which have not the slightest bearing on our salvation?—'Though I know all mysteries,' says St. Paul, 'and have not charity, I am nothing.' St. Paul was content not to know, provided he had charity; shall not we, following his example, be content also without knowledge, provided that, like him, we have charity, that is to say life!'

'Jesus has disappeared from the earth, we cannot, therefore follow his person; but in the spiritual sense we have explained, some are easily induced to believe that they follow him better than others. Such a church, or such a community believes that to follow Jesus Christ, it is necessary to be with it, form a part of its organization, join the society of which it is composed, espouse its interests, hang out its banner. This church, this community, then, still appears, as in the times of Isaiah, to utter these words, so full of presumption and bigotry, 'Stand back, come not near me; for I am holier than thou.' (Is. 65: 5.) And more than this, we see that proposition put in practice, which shocks us so much in the doctrines of a communion from which we have separated: 'Out of our church no salvation!'

Yet, it is certain, in the first place, that no church can flatter itself that it is exempt from faults and imperfections. No church can offer itself as a perfect model to all others; consequently, no church can pretend that out of its pale it is impossible to belong to Jesus. It is absolutely necessary, then, in order to judge of those, who are not of its body, to have recourse to some other test, than the gross one of opening its registers, and seeing if such a name is found there.

V. Psalms and Hymns for the Sanctuary. James Munroe & Co.
Christian Hymns for Public and Private Worship. Crosby & Nichols.

The first named of these books has been compiled by Rev. George E. Ellis of Charlestown,—and we may be sure is the result of a complete survey of the entire field of materials for such a work. All the hymns are adapted to be used in public worship, and have Scriptural bearings and references. A large number of the hymns have, over them, texts of Scripture, particularly expressive of the subjects to which they relate. The extracts from the Psalms include nearly seventy of them, and are prepared to be chanted, or read, in order, or alternately, as may be desired or preferred. The compilation, being the work of an individual, may be expected to possess the advantages resulting from that circumstance. It is well arranged, and well divided.

Instead of indicating ourselves, the peculiar excellences of the other book, we insert the following communication from a high authority. Both books are excellent. The second is the joint work of Rev. Messrs. Leonard, of Dublin; Livermore, of Keene; Whitwell, of Wilton; and Cutler, of Peterborough. Those thinking of purchasing will, of course, examine and compare for themselves.

The Cheshire book contains a greater number of hymns in a smaller compass. It follows of course that the Charlestown book is in larger type, and less crowded. Both are agreeable to the eye, and easily readable. Indeed the advantages of each over the other are so balanced, that we must relinquish the task of deciding, to those who may be interested in choosing between them.

For the Register.

Without comparing this collection of hymns with any other, it has certain obvious merits which are peculiar to itself.

1. The New York and Springfield Collections contain but little over 500 hymns each; Greenwood's Collection, 600; the Christian Psalter, 700; whereas, this Collection contains over 900.

2. The selection seems to be made with great good taste. We miss very few of those that we have been accustomed to value; and on the other hand, we find a large number of beautiful pieces added, which are in no other similar work. A large part of our hymns were written by persons who had no pretensions to poetry and at a time when poetry itself seemed dead. During the last fifty years, as important additions have been made to devotional poetry as to any department of poetical literature, and the Cheshire compilers have done wisely in drawing largely on modern writers.

3. The book, though containing so many more hymns, by being printed more compactly and with a somewhat smaller type (though of ample size for all practical uses) does not make so large a volume as most of our other collections and is sold at a cheaper price.

4. It contains a more than ordinary number of hymns suited to the various occasions, on which Christian worshippers are drawn together.

5. And, what is a very material point, four different persons have been engaged in the compilation. An individual, if he select those hymns only which are suited to his taste, will make a very meagre selection; and if, to fill up a volume, he add others without any personal feeling of their beauty, he is almost as likely to choose the poor as the good. This difficulty is in a great measure obviated by increasing the number of those employed in making the selection. The book being prepared by various minds and representing various tastes, will probably meet a larger and more varied circle of wants.

The multiplication of hymn books is attended with some inconveniences; but, that it has very great advantages is obvious, when we compare some of those lately published, with the meagre and poor Collections in use fifteen or twenty years ago. Each new book brings to light some new treasures, while the poorer hymns are gradually winnowed out.

There may frequently be reasons for preferring other books; but we would recommend to Societies who wish for a new hymn book, to examine this; confident, that if they select it, they will have no reason to regret their choice.

We have received of T. H. Carter & Co., 'Little's Living Age,' Nos. 56 and 57.

From Saxton & Kelt, 'Dictionary of Practical Medicine,' by James Copland, M. D. F. R. S. &c. No. 7, also 'Encyclopedia of Domestic Economy,' No. 5,—'Food.'

From Jordan & Co., 'The American Review and Whig Journal,' No. 6., June 1845.

The 'Advocate of Peace,' for June and July 1845, may be had at the Depository, 22 Cornhill, Boston.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

This Society held its Annual Meeting on Thursday, May 29th. The following Officers were chosen for the present year.

Hon. Richard Sullivan, President.
Rev. Charles Lowell, D. D., Vice President.
Rev. Chandler Robbins, Secretary.
Nathaniel Thayer, Esq., Treasurer.

Executive Committee. Benjamin Guild, Esq., Rev. Francis Parkman, D. D., Rev. Samuel Barrett, Rev. Andrew P. Peabody, with the Secretary and Treasurer.

Trustees. Hon. Stephen C. Phillips, Hon. Levi Lincoln, Hon. Sidney Willard, Benjamin Guild, Esq., Rev. S. Barrett, Rev. A. P. Peabody, Rev. C. T. Thayer, Rev. Alonzo Hill, John W. Foster, Esq., Peter Mackintosh, Esq., Rev. George Putnam, Rev. Dr. Parkman and the President, Vice President, Secretary and Treasurer ex officio.

At the Meeting of the Trustees, the following Resolutions were passed unanimously:

Resolved, That the Trustees, regarding with deep respect the high and truly Christian character of the original founders and past supporters of the Massachusetts Evangelical Missionary Society, as well as the excellent principles and valuable objects contemplated in its constitution, and considering the important benefits which it has conferred upon the cause of religion, by the support of feeble parishes and the supply of places destitute of a regular ministry with missionary services, and also taking into view the increasing demand in New England, for such aid as this institution is intended to render, feel it their duty to express their renewed confidence and interest in this Society, and to pledge themselves to new exertion to sustain and increase its influence and operations.

Resolved, That the Secretary's Report, together with these Resolutions, be published in the Christian Register.

The Trustees of the Massachusetts Evangelical Missionary Society on meeting with the members at their public Anniversary, would respectfully lay before them the following

ANNUAL REPORT.

During the year ending in May 1845, the Trustees have made, through the Executive Committee, the following appropriations, viz:

[The list of appropriations is omitted. The amount appropriated is 1450 dollars.]

The Trustees have reason to regret, that the amount of money which they are enabled to distribute, is so inadequate to supply the wants of the numerous feeble Societies, from which they have received applications.

The sum which has been paid into our Treasury, from the Executive Board of the General Missionary Association, has been much smaller than was received in 1844, and considerably less than we had reason to expect; whilst the number of claimants upon our bounty has increased. That source of increase to our means, owing to the recent changes which have been introduced into the Unitarian Association, (by which that body has incorporated the former Association into itself and recruited itself by whatever zeal and vitality belonged thereto)—is henceforward to be cut off from our Society. We are again left to rely altogether upon our own efforts. But the Trustees are by no means discouraged at the prospect. The experience of many years has taught them that the aid they can render, however small it may be, is of great value to the feeble Societies in New England. They have also had some reason to fear lest the claims of the destitute Churches in this immediate vicinity might be overlooked by other Associations, whose operations are extended through wider spheres. They are confirmed, moreover, in their respect and attachment to the principles, purposes and history of the Society over whose concerns they preside. Its instrumentality has been humble indeed, but it was designed and has been employed by many of the best and wisest men of our Commonwealth—not a few of whom have rested from their labors—leaving behind them the influence of their example, and the blessing of their lips and hearts to animate and encourage their successors. For their sakes, as well as for the sake of the good which may be thus accomplished, the Trustees feel it to be both a duty and a satisfaction, to continue their efforts to sustain and increase the operations and influence of this Society. They commend it anew to the interest of its members, to the benevolent regard of the religious community, and to the blessing of that gracious Savior, for the comfort of whose laborious ministers and the support and furtherance of whose blessed Gospel, it was instituted and is carried on.

The late Hon. Leverett Saltonstall was a Trustee of the Society at the time of his death. The Trustees cannot permit his respected and honored name to be erased from the list of its officers and friends, without an heartfelt expression of their regret and Christian sorrow—without recording, thus briefly, their cordial testimony to the various shining virtues and amiable qualities of a character which was too widely known, and has been too beautifully and thoroughly depicted by friendly and able hands, to require a delineation here—a character which was no less beloved by those who were most intimately acquainted with its graces, than held in high esteem by this community and the whole country, which have often experienced its healthful influence, its valuable and patriotic services. In behalf of the Trustees,

Chandler Robbins, *Secretary.*

PROGRESS OF LIBERAL PRINCIPLES.

The public sentiment has evidently made great advances towards a spirit of kindness and brotherly charity in Christians of all denominations within a few years. Were it not for the unfavorable state of feeling which the recent assault upon Harvard College, on avowed theological and controversial grounds, threatens to awaken, we might look forward with assurance to a delightful state of peace, harmony, union of affection, and a consequent near approach to the truth, among Christians of every name.

AMERICAN UNITARIAN ASSOCIATION

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Asso'n, Topsham,	8,00
" " " Bangor,	40,00
" " " Beverly,	50,00
" " " Cohasset,	7,00
" " " Bolton,	20,00
" Heirs of the late Moses Everett, Esq., a Donation,	50,00
From Mr. Wm. F. Channing, annual sub.	1,00
From Rev. J. L. Russell, do do	1,00
From Manlius S. Clark, Esq., do do	1,00
From the Auxiliary Asso'n. in Danvers,	20,00
" " " Haverhill,	19,00
From a member of Rev. Mr. Farley's Society in Brooklyn, for Western Missions &c.,	85,00
From A. Low Esq., of Brooklyn N. Y., to constitute him a Life Member,	30,00
From Henry Pettes Esq., a Donation for the Unitarian Society in Sharon,	50,00
From H. Pettes Esq., collected by him for the same,	50,00
From the Auxiliary Association in Rev. Mr. Coolidge's Society, Boston,	48,00
From the Auxiliary Association in Waltham,	20,00
From Hon. Otis Everett, a Donation for the Unitarian Society in Sharon,	500,00
From the Auxiliary Association in Rev. Mr. Ellis's Society Charlestown,	118,00
From the Auxiliary Association in Bridgewater,	31,00
" " " Belfast,	19,00
" " " Fitchburg,	40,00
" " " Kingston,	10,00
From Joseph L. Lord Esq, of Brooklyn N. Y., for Tracts,	12,50
Philander Shaw Esq. of N. Y. for do.,	5,00
From the Ladies Society in Sterling for the promotion of Christian benevolence, to constitute Deacon Samuel Sawyer, 2d a Life member,	30,00
From the Auxiliary Association in Hallowell.	17,00
From the Auxilary Association in Medfield.	9,00
From the Auxiliary Association in Petersham.	6,00
From Rev. James F. Clarke two years subscription.	2,00
From the Auxiliary Association in Dublin, N. H.	20,00
From the Auxiliary Association in Shirley.	12,00
From P. Putman, Esq., of Franconia N. H., A Donation for Western Missions.	10,00

DOMESTIC MISSIONS.

The Treasurer of this fund acknowledges the following contributions, viz;

From the Society for mutual religious improvement connected with the Rev. Mr. Lincoln's Society, Fitchburg	57,00
From the Rev. Mr. Wheeler's Society, Topsham, (Me.)	30,00
From Rev. Mr. White's Society, Littleton	20,00
From the Ladies Sewing circle connected with the Unitarian Society in Brookfield.	15,00
From Rev. Mr. Williams' Society, Wayland.	18,15
From Rev. Mr. Lunt's Society Quincy,	48,54
From Rev. Mr. Briggs' Society, Plymouth	106,00
From Rev. Mr. Pope's Society, Kingston.	30,00
From the Missionary Society connected with the Rev. Mr. Wilson's Society Grafton.	17,00
From the Ladies' Benevolent Society of the same.	15,00
From Rev. Mr. Hill's Society, Worcester.	234,34
From the Ladies of the same.	103,66
From Rev. Mr. Everett's Society, Northfield.	33,00
From Rev. Mr. Frost's Society Concord.	82,15
From Rev. Mr. Wellington's Society, Templeton.	14,00
From a member of Rev. Mr. Parkman's Society, Dover, N. H.	20,00
From the Unitarian Society at Hallowell, (Me.)	20,00
From the Ladies' Charitable Society connected with the First Congregational Society, Groton.	10,00
From the Ladies' Benevolent Society connected with the First Parish in Deerfield.	10,00
From the Rev. Mr. White's Society in Dedham.	21,46
From Rev. Mr. Peabody's Society, Springfield.	125,00
	1030,34

BOOK AND PAMPHLET SOCIETY.

At the Annual Meeting of the Book and Pamphlet Society held on Monday, June 2d. The following gentlemen were elected officers of the Society for the ensuing year.

John G. Rogers, Esq.,	President.
Lewis G. Pray,	Vice President.
S. G. Simpkins,	Secretary.
A. H. Sumner,	Treasurer.

Directors.

Ephraim Hall, from Chauncey Place Church.
R. W. Bayley, Second Church.
I. B. Hammett, New North Church.
Eben. Dale, Brattle Street Church.
Charles Deane, Berry Street Church.
Charles Faulkner, West Church.
John J. May, Hollis Street Church.
Franklin Greene, Jr., New South Church.
John S. Prince, Kings Chapel.
N. A. Barrett, Purchase Street Church.
Joseph Eustis, South Congregational Church,
Francis Brown, Twelfth Con. Church.
David Paige, Bulfinch Street Church.
S. E. Brackett, Church of the Disciples.
Rev. R. C. Waterston, Church of the Saviour.
Rev. Dr. Bigelow, Pitts Street Chapel.
Thomas Vose, Warren Street Chapel.
Martin Lincoln, Suffolk Street Chapel.
Rev. E. T. Taylor, Bethel Church.
Isaac P. Clapp, Broadway New Unitarian Society.
William P. Brooks, Hawes Place Society.

'Three things I consider in which all my hopes consist, the readiness of God's grace, the truth of His promise, and the power of His performance.'

'To commiserate is something more than to give; for money is external to a man's self, but he who bestows compassion communicates his own soul.'

For the Register.

Extract from a letter, dated,

Cambridge, June 3d, 1845.

The remains of the late lamented Edward Henry Edes have reached their resting place at Kennebunk, long before this letter will have reached you. His course was comparatively a short one but sufficiently protracted to give the true impress of a more than ordinarily worthy character upon the memory of his cotemporaries. Talented and judicious, retiring and modest, affectionate and faithful, habitually and deeply pious, a good husband, a good father, and a firm friend, his much-enduring but uncomplaining spirit is at last, I trust, at home with God. As a minister of Jesus Christ, he was devoted to the people of his charge. In the 'gustiness' of these our times, he was wisely conservative. Steadily and dutifully industrious, he was true, I believe always, to his Ordination vows. His discourses, unlike the modern run of such compositions, were neither metaphysical essays nor lyceum lectures, but eminently sermons—plain, practical, interesting, good-sense sermons, emanating from the brain, flowing through and issuing from the heart of one who, like the sainted Greenwood, suspecting the brevity of his earthly sojourn, seemed to regard life as a gift from his Creator for the benefit chiefly of those whose happiness it was to be connected with him. Feeble health and its consequence a feeble voice and manner necessarily detracted much from the legitimate effect of discourses proper for an audience with whom mere rhapsody would have failed of favor. Good fruits, I have no doubt may now be easily made to grow upon the stocks, which he and his godly predecessor, the late G. W. Wells, have planted. God grant they may ripen into perfection.

His Church and Society have met with a loss better to be appreciated in the future than in the present: and the Church general could 'better spare a better man,' if by the latter term be understood any noted and more showy preacher. Mr. Edes's encouragement was always less than his merit—which, quietly energetic and unobtrusive, needed the developments of a more genial sphere.

To his bereaved people, family and friends he has left the precious legacy of a good Christian example. Shall it be lost upon us?

OBITUARY.

GEORGE J. HOMER, ESQ.

The recent death of George J. Homer, Esq., has caused the deep regret of many in our community. Mr. H., was of the well known and highly respected firm of Homes, Homer & Co. The honorable reputation of that House, (extending in its large business over a whole generation,) both in this country and among those with whom it had dealings in Europe was truly enviable. The subject of this notice was a Christian, in *all* respects, everywhere,—in all situations. Of how few, can this be truly said—yet the writer may safely appeal to all who knew him, to bear him out *in this* assertion. He was remarkable *for* his quiet, even, and unostentatious deportment. Always firm and *decided in his own* religious opinions, he was willing that others should differ from him, and while his peculiar views *naturally inclined* to exclusiveness, he resisted all such tendencies, and was truly Catholic in his feelings The profits of his lucrative business were largely devoted to benevolent acts, and the tears of many poor persons attest to this. The quiet and habitual piety of Mr. H. rendered him apparently always happy—never too much elevated and never depressed—he bore all the afflictions, (and he had experienced many in the losses and sickness of his family,) with Christian calmness and fortitude, and no one could have the pleasure of conversing with him, without being profited. He imitated the example of his Savior very nearly, and it may be said of him, that it was 'his meat and his drink to do good.' The writer of this did not agree with him in his religious views, but a long business acquaintance with him constrains him to declare that he has *never* known a more perfect man. Our community has sustained a most severe loss, and it will be difficult to fill the void made by his withdrawal from the scenes here. His funeral was attended on Monday, at the Park street meeting house, by a very large concourse of persons, who testified by their deportment, how much he was beloved. s.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

In the Vermont Chronicle, we find a series of articles, published apparently under the sanction of an association, elaborately aiming to overthrow the influence of Mr. Punchard's work on Congregationalism, and we notice it as one of the indications, of which there are many, of a desire on the part of some of the leaders of the Orthodox to alter the constitution of the Congregational Churches of this country, to deprive them of that independence which carries with it too much liberty to suit their plans, and bring them under a stringent government for the purpose of checking freedom of inquiry and profession, of closing the doors against new truth, and fastening them down to creeds and systems imposed upon individual churches by the despotic authority of synods, and consociations—which are only another name for Presbyteries, and, while they decry the Church of Rome, retain its essential spirit, and follow in its track.

The General Synod of the Evangelical Lutheran Church has just been held in Philadelphia. It is a numerous denomination, and exists extensively in the Middle States. It includes a large proportion of the German population of the country and many of its clergy preach altogether in that language. During a discussion of the alterations made by the Tract Society in their publication of standard works, to adapt them to the changing phases of Orthodoxy, it is stated for instance, that the 'Rev. Mr. Wynecker of Baltimore, opposed the resolution, and spoke in rather bitter terms of the discrepancies in the edition of D'Aubigne's Reformation published by the Society. *Having some difficulty to express himself in English, he was allowed to speak in German.*'

The most interesting portion of the record of the Synod, to us, is the following:

Dr. Kurtz submitted the following preamble and resolution:

'Considering war to be a calamity which, in the present condition of Christendom, would turn back for a long period the progress of civil-

zation, and that the interests of peace are emphatically those of enlightened liberty, as well as of pure religion, and believing that the period has arrived when it should be superceded by the introduction of just and honorable substitutes, such as negotiation, arbitration, or a congress of nations, therefore,

Resolved, That we entirely disapprove of a resort to arms to settle national difficulties in the present age of enlightenment and benevolence, and recommend to all our Churches that they regard it as their special and solemn duty to pray and labor to avert the dire judgment of war, and promote the cause of peace and harmony, especially in our beloved land, and throughout the world in general.'

The Rev. J. J. Lehmanowsky seconded this resolution, and took the opportunity to give the Synod his experience of the horrors of war.—He said he knew well what calamities ambition and war entailed upon mankind, for out of a life of seventy-two years he had spent twenty-three years in the armies of Napoleon as a soldier. He had served in all the campaigns of that great warrior, from the year 1793 down to the battle of Waterloo; had been in two hundred and two engagements, and bore the marks of fourteen wounds upon his body. He then gave a sketch of the campaigns in Egypt and Russia, observing that in the former, out of sixty thousand men taken into Egypt, only six thousand were brought back, and of these only two thousand were afterwards capable of bearing arms. In the Russian campaign, four hundred and sixty thousand men were embodied in the army, but by the desertion of sixty thousand Prussians, who went over to the enemy, the army was really four hundred thousand, which, after enduring the utmost privations, was finally reduced to sixty thousand, by starvation, cold, fever and the sword; and of these many were disabled for life from bearing arms, or returning to the ordinary employments of life. He observed that although many men, led on by the desire of glory, boasted that they felt no fear in battle, and were accounted brave, *yet he* knew by experience that few, *if any*, ever went into an engagement free *from fear*.

After some *further pertinent* remarks from Col. Lehmanowsky, the resolutions were unanimously adopted.

In a previous summary we spoke of the meeting of the 'Christian Alliance,' at New York. The same body observed an Anniversary here, and was addressed, pretty much, by the same speakers. Dr. Bacon of New Haven distinguished himself at both meetings. We have long regarded him as one of the most talented men of his denomination. His services in the colonization cause are gratefully appreciated by the friends of that enterprize. His vivacity, energy and acuteness of mind, will probably advance him to the highest academical and denominational honors.

The following extract from his speech, as reported in the *Puritan*, is a specimen of his manner:

2d, We propose to unite the minds of Protestant Christians in a simultaneous assault on Rome, and to render the Reformation again aggressive. Since the Reformation has ceased to be aggressive, it has ceased to progress. It is time then for Protestant Christendom to act *against* the enemy. To take a position *offensive* as well as *de*-fensive.' The result of our inquiries is, that union *is* practicable. Protestant Christians *can* be united in carrying the war to Rome. We propose therefore to make an assault on Rome itself.

3d, By propagating the idea of religious freedom, by bringing this doctrine into contact with the mind of Italy.

The doctrine of religious freedom is a fundamental one. It lies at the foundation of society. It is one of the first that commends itself to our judgment in childhood—it is so interwoven with all our thoughts and feelings that to us it seems impossible it should not be universally understood and appreciated. The doctrine of religious freedom, i. e., that every man has a right to think and act under a sense of his responsibility to God, that he has in his hands the *Book of God—His* revelation, pointing out to him the way of life, prescribing to him his duty, and that he has a right to read, and think, and ascertain what God would have him to do. It is the doctrine which lies at the basis of the Reformation. There is no other judgment but *private* judgment. The reformation rests on it. It was this doctrine which began and carried it on, though it has not been carried out in full in any other country but this. In England there was an approximation to it, and a partial approximation in France.

It moreover lies at the foundation of *Christianity*, and the Pope knows it. How was christianity introduced to Rome? He will say, *Peter* preached it; but I say, no. Turn to the Acts of the Apostles, and *Paul* will tell you how it came there. But, granting it was first preached at Rome by Peter, how was it introduced? By a course of proceedure similar to what *we* propose to adopt now. If he went there, he went in the exercise of his private judgment—all that received it, embraced it in the exercise of their private judgment. No man can act otherwise and act *rationally*. The right to breathe the vital air, to walk on God's earth, to use our arms and our feet, is not more obvious than the right to use the *reason* with which God has endowed us. If by disseminating this doctrine in Italy, we should blow up the Pope's powder magazine—if we should overturn his throne, we cannot help it—he should have kept out of the way. We are proclaiming *God's* truth,—we are doing *God's* work, and we are not concerned about the results which may follow. Such is the work before us.

If our Orthodox brethren would but carry out these sentiments, they might form a 'Christian Alliance,' which would amount to something more than mere boasting. Dr. Bacon has justly defined the principle of the Reformation. If all who act on that principle were combined together, if they were all admitted into the ranks, to adopt the fashionable evangelical imagery, then perhaps the Pope might be in danger of having 'his powder magazine blown up.' But for a few self-selected sects to form an exclusive combination, and denounce all who do not surrender the right which Dr. Bacon so forcibly maintains and adopt a creed imposed by the clique, to undertake to overthrow the Roman Catholic religion by such a narrow policy, is perfectly ridiculous. If they are in earnest in their apprehensions of the spread of Popery, let them summon the entire hosts of Protestantism to the rescue, and not betray the cause by dividing and distracting the forces of its friends. As it is these self complacent sectaries who denominate themselves the 'Christian Alliance,' are placing themselves between two fires, and provoking the hostility of the two great elemental principles of the Church and of Society. They are battling against uniformity, implicit faith, and Church authority, as they are embodied in the Papal system, and against the right of private judgment, and free inquiry, in the entire mass of liberal Christians, whom they exclude from co-operation with them, and excommunicate with an intolerance and arrogated infallibility, as offensive and glaring as that of Rome itself. If the movement against Popery were placed upon a footing on which all Protestants could rally, it is not yet too late to check it. If permitted to join in the effort, we should promptly and earnestly engage in it. But conducted in the narrow spirit, in which it is by the Presbyterians and Orthodox generally, what rational and reflecting person can wonder that the Romanists are increasing with fearful rapidity!

We must be permitted again to express our surprize that eminent Christian teachers, who we know deprecate war from their inmost souls, should allow themselves to indulge in a manner of speaking, which cannot fail to kindle its spirit in the hearts of the excited crowds inflamed to enthusiasm by their eloquence. After listening to such language as the following, the audience, were doubtless, ready to rush to arms.

'Our object now is,' says Dr. Bacon, 'reconnoitering, pioneering, and adopting measures for bringing all parts of Protestant Christendom to join in an united, simultaneous attack on the common enemy. Let the Methodists make an assault on one side, the Baptists on another; let the Congregationalists charge on one flank and the Episcopalians on the other, until a breach is made in the walls of Babylon, and then rush in and take possession.'

Again he says,—

'Passing events portend a crisis at no distant day. A battle is to be fought. Ere long there will be a conflict of nations—a war of revolution.'

We are inclined to think that, after all, Dr. Bacon does not anticipate a literal 'war of revolution,' but a conflict of discussion, argument, inquiry, and social agitation without bloodshed. This we infer from the following lively and pleasant sentences.

'The improvements of modern times have introduced a new era. Railroads and steam power have annihilated distance. All nations are brought *near*; all are *neighbors*.

By the way, we have intelligence by the last steamer, that the Pope has come out against railways. He is adopting the policy of New Hampshire. He will have no railroads in his *dominions*. I suppose he designs to excommunicate them. But all his counteracting efforts will be unavailing. He will not be able to arrest the onward progress of society. He cannot stop the advances of freedom. The language he will hear from every quarter is, stand out of the way, *clear the track, for the engine is coming*.'

But if our Orthodox brethren do not really wish to have the question between Romanists and Protestants settled by the sword, why indulge in such fierce and warlike imagery—we protest against it in the name of the Peace Society.

We know that because Paul talked about the 'helmet of salvation, the sword of the spirit' &c it is thought to be the duty of Christian orators now-a-days, to use freely the same imagery. But Paul lived in an age when war was perpetually scourging the world, and forcing itself into the ideas and phraseology of mankind. But this generation, heaven be praised, is a stranger to war, and we fervently trust that it will never more be known on our soil. Let its associations, and terms, and details pass forever out of the minds of the people. We hope to see the time when only curious antiquaries, and profound lexicographers, will be able to tell the difference between a brigade and battalion.

This practice of vindicating every fashion of speech, every particular mode of expression, by the example of a scriptural writer, will lead to strange results. Paul, probably, had been present at a *race-course*. He speaks, at any rate, as one familiar with its terms and associations. Now if our leading divines were to entertain their audiences with the phrases and kindle in them the sentiments appropriate to the race-ground, it would be acknowledged by them as very shocking. But we cannot but think that conversance with the imagery and passions of the battle-field, is as injurious to the mind of a Christian, as with those of a race-course, whether actually seen, or delineated before the imagination in the warm colors of a glowing rhetoric.

The proceedings of the General Assembly of Presbyterians (Old School), which has just closed at Cincinnati, will afford us matter for comment for sometime to come. At present let us consider one of their decisions, with the debate that led to it. The business to be brought before the Assembly is arranged under different titles, called Overtures. Overture No. 6 was a question proposed by the Presbytery of Ohio, 'Is Baptism in the Church of Rome valid?'

It was immediately moved that, as the Assembly in 1835 had decided that the Church of Rome was not a Church of Christ, the overture, instead of being referred, as usual, to a committee, be forthwith answered in the negative. Several speakers advocated the motion—Dr. Lord opposed it, and rather perplexed the bigots by asking whether the Baptism of Luther and others, who came out with him from the Church of Rome in which they had been baptized, was valid? It was admitted that it was. He then wished to know why Roman baptism was not as valid in the nineteenth as in the sixteenth century?

He was answered by Dr. Rice who took the narrowest and most bigoted ground. Others followed him on the same side, utterly unchurching, and unchristianizing the whole body of Roman Catholics! The motion passed by a vote of 269 to 6.

It seems that some years ago the same Assembly unanimously drove the Unitarians out of the pale of the Church, and settled the question for them, by voting them not to be Christians!

On the strength of this precedent they have ruled out the millions upon millions of Roman Catholics from Fenelon down to the humblest disciple of that name. St. Peter himself could not have used the keys with more absolute authority, or assured confidence. No pretensions have ever proceeded from the Vatican, more arrogant than from this Assembly of the Presbyterian Church. Is it not amazing that such unspeakable follies should be committed by a convention of educated men, in this country, and in this age! For an assemblage inconsiderable either in number or talent, and representing a mere fragment of a comparatively small portion of Christendom, to undertake by their vote to turn out from the Church a body of believers, who for long centuries constituted the whole Christian world, and in comparison with whose numbers they are not one in a hundred! It is impossible to imagine anything more absurd.

The speaker who seems to have been most admired on the occasion was Professor Thornwell of South Carolina. We wish our readers to understand the amount of darkness which still overhangs the Presbyterian Church, Old School, and the need there is of all possible extions to promote the cause of that liberal Christianity, which affords to our country the only hope of rescue from such benighted bigotry. Professor Thornwell of South Carolina has decided that the Church of Rome is destitute of *the truth*—that she has *no sacraments!* that she has *no ministry!* The following is an extract from his speech.

The whole hierarchy of that church are thus one great temple of enchanters, cheating men with false hopes of heaven, as the witches did Macbeth with the phantom of a crown. Having, therefore, no saving truth—nor sacraments—nor ministry—she is not *the* church or *a* church of Christ. What is she then? She is two things.

First, she is anti-christ. Second, she is a civil State, drawing the resources of her government from Heaven, Earth, and Hell. She imbeds her pretensions in eternity, that her edicts in time may be obeyed. Her bishops are Ministers of State, who must report themselves at Rome once in three years; and the proof of their prerogatives is found at this day in *France*, where they have taken the power of education out of the hands of the civil minister, and have assumed to decide, how far the husband shall be trusted by his own wife in the education of their common offspring. Being a civil State, Rome has no more right to baptize than any other State whatever.

Besides, Rome baptizes not with water, but with a mixture of oil and water made by the priest, and is therefore defective in the matter of it. Again, Romish baptisms are defective in the form. They are not performed in the name of the Trinity, as recognizing the personal relations of the three persons in the Godhead.

This denial of the Christian name to uncounted millions of professed Christians, and partly on the ground that the Roman Church meddles in civil affairs, was made by an Assembly which proceeded forthwith to legislate upon the marriage contract, and by a vote of yeas and nays to determine, according to their good pleasure, in what cases that contract is valid and in what cases it is not.

On the subject of this war upon Popery it is proper that liberal Christians should review the ground before they commit themselves, and ascertain the just application of their principles to the question.

If the design is to resist the pretensions of Rome to the exercise of power over the private consciences of men, to impose interpretations of doctrine or ceremonies by authority upon individual churches or persons, or to the claim of exclusive orthodoxy, sanctity and salvation, we are ready to join in it with all our soul and all our power. But if it be the design to assail or to asperse the Christian name and character of members of that Church, or to denounce or run them down on account of any speculative doctrines they may hold,—and especially if it be the plan to overthrow the Pope of Rome in order to install another Pope, in his place, whether a single or a many headed monster, to establish another creed-making, and truth-determining power, to set up another tribunal to decide who are Christians, and who are not, to transfer the sceptre of Christ's kingdom, which none but Him has a right to wield, into any human hands, then can no aid be expected from liberal Christians.

It shall be our aim to ascertain which of these two, is the design of the present movement, and lay before our readers such facts as we may gather. We are inclined to think that there is occasion, both here and in England, for the people to be jealous and vigilant to guard against the political bearings of the Roman Catholics, and to resist their propensity to attain to temporal power, but we shall not lift a finger to promote, but on the contrary, remonstrate against, such a procedure as that of the General assembly. The Roman Catholics are dangerous because they are numerous, and make use of their numbers to enforce their views; and this is just what the General assembly have done—just what all large sects are tempted and inclined to do, and no denomination of Christians can consistently engage in an effort to rescue the church and the world from Popery, who do not give evidence that they have abandoned all exclusive pretensions and are ready to acknowledge that all men have a right to be called by the name of Christ, and embraced in his visible church, who with earnest solemnity declare their belief and profess to be his disciples, whatever may be the doctrines which they draw from his words, or the forms in which they offer their worship.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

Arrangements have been made for the establishment of the magnetic telegraph from Buffalo to Springfield, and will probably soon be completed for one between Boston and New York.

The British squadron reported steering for the Gulf of Mexico turns out to have been the American squadron under Commodore Stockton which passed the Hole-in-the-Wall under British colors.

The Roth-child's Brothers, in Paris, contributed $250,00 to Pittsburg.

Ole Bull, accompanied by Mr. Prentice, of the Louisville Journal, has visited the Mammoth Cave. He carried his violin with him, and its music was multiplied by innumerable echoes, and its effect wonderfully heightened by passing through the resounding arches, and expanding in the vast rotundas and spacious halls of that mysterious palace of darkness. They spent 16 hours, and traversed 18 miles, and propose to make another and longer visit, of a week or two.

In a recent letter to his political friends, Mr. Calhoun flatters himself that he has secured 'the approbation of nearly the whole country,' by his efforts to procure the annexation of Texas, by his vindication of slavery and his 'rescue of the commerce of the continent from the grasp of commercial monopoly.' It is probable, that in this as in every instance since the formation of the Government, the statesmanship of those politicians in the South who act upon sectional principles will be shown by events to be short-sighted, and suicidal. They gain their point by the use of political machinery, but when gained it is found to operate in a different manner from what they expected. The annexation of Texas, if it does take place, will be found, perhaps, to injure more than it will benefit the interests of slave holders. The foreign emigration into it is giving it a character not precisely according to the tastes or purposes of our Southern partizans of annexation, and the nature of the soil and country will perhaps, at last, throw its influence into the scale of free labor.

In the State of New York a banking act was passed in 1838, which at several issues was decided by the Supreme Court to be constitutional and valid. Which decision was carried up to the Court of Errors, the Senate of the State, and there finally affirmed by a vote of 23 to 1. This tribunal from its nature may be regarded as the highest and last resort. After all this, and immense sums have been invested under the law, a new Supreme Court has declared the law unconstitutional! of what use are Courts of 'Appeal,' or for the 'Correction of Errors,' if the lower tribunals are not bound by them?

The amount on deposite, in the several Banks, to the credit of the United States, on the 28th of May, was $8,211,136.

The astronomers, at their several observatories, and the sailor in his night watches, are catching glimpses of a comet visible to the eye in the heavens.

A ship canal, to avoid the Sault de St. Marie, and connect Lake Superior, with Huron, Michigan and Erie, is strongly urged. Its cost would, at the largest estimate, be less than half a million. Its length 4400 feet. Three locks would be required. A ship canal is also urged between Chicago and the Mississippi. It is not to be doubted that the era of internal communication is but just begun, on an adequate scale. The internal commerce of the country, if suitable channels are provided for it, will in its magnitude and multiplicity, add another illustration of the vastness of its resources, and the stimulating and invigorating effects of its institutions upon the activity and energy of its population.

It is expected that in the month of August there will be seven crowned heads in Paris, at the same time. Louis Phillippe, Queen Victoria, the King and Queen of the Belgians, the King of Naples, the Queen of Spain, and the King of Holland.

The German papers state that Professor Leibig has discovered a mineral substance, which combined with guano, will produce a manure of unprecedented value. A large joint stock company with a capital of about $500,000, is formed to manufacture it, and it is expected to effect a complete revolution in Agriculture. Dr. Forster, of Findassie, near Elgin has raised 104 bushels of barley from a single acre, by the application of electricity. The cost of the apparatus is $10,00 an acre, and it will last twenty years.

A bridge to be built over the Tweed, for the connection of the North British, and Newcastle and Berwick Railroad; will be 726 yards in length, and 100 feet above high water mark—13 arches, 70 feet span. The expense of the bridge with embankments—on one side of the river the embankment will be half a mile long and fifty feet high—and viaducts, will be nearly $400,000.

Mr. R. Stephenson, the great railroad engineer, in England, proposes to cross the Menai straits, by a tunnel through the air. His plan is to construct an iron tube, 25 feet in breadth, and 15 in depth, composed of plates riveted and bolted together, as in an iron ship. It is to be divided into two tubes, for a double track, the rails to be laid, and the trains to run through. He has tried the effect of a weight of 1,200 tons placed in the centre of an iron vessel 220 feet long, and discovered no cracking or straining, and he is quite confident, availing himself as far as possible of suspension chains, of being able to send locomotives with the heaviest trains, in this way, through the air at such a height as not to interfere with the navigation of the straits.

The following 'GEMS OF IRISH ELOQUENCE' show that all popular excitements produce the same effect upon the taste, manners, and feelings of those who plunge into and aspire to direct them. It is the same on both sides of the Atlantic. O'Connell speaks of the English people in the following Christian and gentlemanly terms. 'I despise them, I hurl back in their teeth their vile, virulent, and filthy bigotry. I give to them the sole possession of their frauds, and lies, and forgeries. I say the English people have demonstrated I was right when I said there were two kinds of bigotry in England—an anti-Irish and anti-Catholic bigotry. They are both now roaring and foaming in the same channel, producing the torrent of mad that characterises the actions of the fanatics of England.' Mr. Steele described Lord de Grey as 'that hoary-headed and bloody-minded old scamp,' and spoke of the anti-repeal declaration of Mr. T. B. Macaulay as a 'fantastic rhapsody, embodied in a speech of minaceous balderdash, which could not fail to render adamantine the repeal spirit of the intensely organized millions of Ireland.'

When the seat of government of Texas was removed from Austin to Washington, the people of the former place were so provoked and exasperated that they seized, and keep secreted to this day, all the government documents in the public archives. It is impossible to obtain them. The people of Austin openly declare that unless the seat of government is restored to them, the papers never shall be given up. This is not a very promising augury in reference to the influence of our newly annexed empire, upon the cause of order and government.

Seventeen dead bodies had been found, on the 30th of May, in the ruins of the Quebec fire. In 14 streets not a building was left standing. 1,600 dwelling houses, 2,000 buildings of all sorts were burned. Loss of property from four to six millions of dollars. 5000 persons were fed by the public provision made for the sufferers.

On the morning of June 6th about 1-2 past 1 o'clock, a fire, supposed to have been kindled by an incendiary, broke out in Cambridge, in the rear of Graduates Hall, several carpenter's shops and a dwelling house were consumed. The fire communicated to the Athenæum building owned by Harvard College, cost $3000,00 This building was partly occupied as a dwelling house, and in part as an engine house. But the chief design of the building was to receive the Panorama of Athens—described by Mr. Everett, as 'the most admired painting of its class, and for its faithful representation of Athenian remains most valuable.' It was purchased in Europe by Hon. Theodore Lyman, and presented by him to the college in 1819. Every effort was made to save it but in vain.

Other cases of incendiarism are reported in various directions, and fires which seem to originate in mere accident or carelessness are uncommonly frequent. There were four distinct alarms summoning the firemen of Salem, in one day, two of them serious fires, destroying one or more buildings.

Peter Flowery, the Captain of the schooner Spitfire, recently brought into this port, as a captured slaver has been tried and pronounced guilty, but recommended to mercy.

The spring fleet, which has arrived at Quebec this year, amounts to 460 square rigged vessels, of 167,207 tons. Last year 259 vessels, of 93,082 tons. The number of emigrants arriving there this year is 7,278. Lost year 4,311.

The railroad trains in England are approaching rapidly a degree of speed which will leave behind the flight of balloons and outstrip the winds. Express trains are arranged on all the great roads, which go daily, at the rate, in motion, of 50 miles an hour.

The export of cotton from the United States during the year ending 3ih of June 1844, was valued at $54,063,501, about 40 millions went to England and about 10 to France. Tobacco exported, $8,-397,282—$3,347,072 to the British empire—$1,-219,044 to French dominions, $1,275,691 to Dutch, and $1,611,337 to the Hanse Towns. Rice exported $2,282,488. Total export of domestic articles, $99,715,179. The quantity of lard exported 25,746,355 lbs., increase of 5,633,958. Cheese 7,343,145 lbs., increase 4,886,438.

There are 52 British ships of war, on the Brazil and African stations, carrying in all 800 guns, and capable of being concentrated on the coast of the United States. The value of the commerce of this country, east of the Cape of Hope, is nearly twenty six millions of dollars. The American Whaling fleet amounts to 675 vessels, aggregate of 200,000 tons, manned by between 15 and 16 thousand men, and worth $25,000,000.

There are various suggestions in reference to the probable cause of the disappearance of the Mexican indemnity on its way to the Treasury, but no official or authentic account has yet appeared.

The new Swedenborgian Church with an entrance from Bowdoin street has been opened this week. Its interior is of unsurpassed beauty and impressiveness of appearance. The only part of its exterior visible to the eye is the front door. The rest is completely hidden by blocks of dwelling houses on all sides.

One of the mills of the Otis Manufacturing Company, at Ware, 272 feet long, 44 wide, with wings one 85, the other 65 feet long, has been destroyed with most of its contents, by fire. It was of brick.

A most destructive fire broke out in that village of Danvers, called 'the Plains,' consuming nearly twenty buildings, at noon of the 10th. We hear of fires in all directions. No hypothesis will solve all the phenomena. Incendiarism has caused many, but enough remain, not referable possibly to that cause, to transcend all precedent, and baffle all explanation. If it were a season of starvation or general distress for the means of living, we could better account for the incendiarism that prevails. But the universal prosperity of the country, the unlimited demand for labor, and the sure and ample reward it receives, leave no room for us to ascribe it to the desperation of poverty and want. It is not to be imagined that the whole population of the country have become, all at once, careless and reckless in the use of fire. Either a greater degree of combustibility prevades the elements of nature, or some other cause or causes, yet undiscovered, are spreading this general devastation through the country.

The small pox, of a mild type, and a limited range, has been in New York city, for the last few months but is now on the decrease.

☞ NEW CLASSES IN PHONOGRAPHY.—TWENTY-FOUR LESSONS. Messrs ANDREWS & BOYLE will commence two Classes in Phonography, on MONDAY, the 12th inst.; one Class in the morning, from 6 to 7 o'clock, and the other in the afternoon, from 4 to 5 o'clock. Each Class will receive 24 lessons of one hour each, daily. The course will give a very thorough instruction.

This arrangement will meet the convenience of those who can attend better at one hour of the day than another, and, as both Classes will progress alike and receive the same lesson on the same day, will also afford to the members of Classes the very favorable opportunity of taking a lesson which might be missed in one class, at the other. Tickets to either Class $5.

Clergymen, the Female Teachers of the Public Schools, and the old pupils of Messrs A. & B., will be presented with free tickets on applying at the office before Thursday evening, the 12th instant, after which time no free tickets will be issued, and free tickets will in no case be given to any person after this course of lessons.

All persons who desire to join the Classes are particularly requested to apply for tickets immediately, that a Hall of suitable size may be engaged.

Pupils of the Public Schools, and children generally under 16 years of age, will be admitted to the morning Class at the reduced price of $2 per ticket. Parents will do well to avail themselves of this proposal. Apply at the office of ANDREWS & BOYLE, 21 School street. 1p je14

☞ ATHENÆUM EXHIBITION. The Nineteenth Annual Exhibition of Paintings and Statuary at the Gallery of the Athenæum, Pearl street, is now open for the season.

Single admission to both Galleries, 25 cts. Tickets for the season to both, 50 cents.

CHESTER HARDING, A. G. HOIT, H. C. PRATT, D. C. JOHNSON, H. DEXTER. } Committee of Boston Artists' Association.
WM. F. ANDREWS, THOS. B. CURTIS, SAM'L. AUSTIN, Jr. } Committee of Fine Arts of Boston Athenæum.

je14 3t

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Teachers' Social Union, Monday evening next, June 16th, at the Rev Mr Huntington's Vestry, commencing at 7½ o'clock.

Question—'Should all the specific doctrines of Christianity be taught in the Sunday Schools, and how far?' j14

☞ FLORAL PROCESSION. The Teachers and Children of the Warren street Chapel are making preparations for their annual Floral Procession, Exhibition and Sale on the approaching 4th of July, and would respectfully solicit the aid of other Sunday Schools and the public generally.

Moss, evergreens, wreaths, bouquets, baskets—whatever the taste or good feelings of our friends may select—and whatever their means or distance from the city may admit—will be gratefully received by Mr Barnard, at the Chapel, on or before the afternoon of the 3d July. je14

☞ THE WORCESTER SUNDAY SCHOOL SOCIETY will hold its Annual Meeting at Bolton on Tuesday next, 17th inst. The forenoon session will commence at 10 o'clock. Teachers, pupils, and parents connected with Sunday Schools in the vicinity, are invited to attend. Interesting addresses and discussions are expected.

je14 DAVID FOSDICK, Jr., Sec'y.

☞ WORCESTER ASSOCIATION. The brethren of this body will meet at the house of Rev Mr Barry, in Framingham, on Tuesday, 17th inst, at 5 o'clock, P. M.

je14 DAVID FOSDICK, Jr., Scribe.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Rev Dr Field's, in Weston, Tuesday next, at 2 o'clock.

je14 D. AUSTIN, Sec. pro tem.

☞ THE PLYMOUTH AND BAY ASSOCIATION of Ministers will meet at the house of Rev Geo. Leonard, Marshfield, on Tuesday, 24th inst. at 4 o'clock, P. M. J. MOORE, Scribe.

je7

MARRIAGES.

In this city, on Wednesday evening, by Rev Mr Coolidge, Mr J. W. Wolcott to Miss Henrietta, daughter of Joseph Eustis, Esq.

5th inst, by Rev Dr Gannett, Mr John Kettell to Miss Emeline L. Jackson.

June 5th, by Rev. Mr. Skinner, Mr. Nathan Drake to Miss Clarissa H. Frith.

In Dorchester, 5th inst, by Rev Mr Pike, Mr Nathl. Crane to Elvira, daughter of the late Wm Sumner.

In Lynn, 8th inst, Mr Jeremiah Bulfinch to Miss Mary Ann, daughter of Capt Daniel Tilton, of L.

In Methuen, 1st inst, by Rev Mr Phillips, Mr Wm Nichols, of Dedham, (senior proprietor of the Christian Watchman,) to Miss Margaret Sprague, daughter of the late Joseph Sprague of Salem.

In Portland, 9th inst, at the Stone Church, by Rev Dr Nichols, Mr Samuel T. Hooper of Charlestown, Mass, to Miss Sarah E. Jose of P.

DEATHS.

In this city, 7th inst, of consumption, Ann Maria, daughter of Calvin Whiting, 24.

8th inst, John Fisk, only son of John F. and Mary Holbrook, 4 yrs.

8th inst, Edward R., only son of Edward R. Broaders, 12.

6th inst, James Barr, M.D., of New Ipswich, N.H. 55.

7th inst, very deeply lamented, George Joy Homer, Esq. 63, long known as member of the late highly respected business firm of Holmes, Homer & Co.

In Charlestown, 6th inst, Mrs Hannah S. Beck, 49.

In Medford, 9th inst, Mrs Eunice, wife Henry Withington, 44.

In Pittsfield, 26th ult, Hon Jonathan Allen, 72.

In Sherburne, 9th inst, Mrs Rachel, wife of Mr Daniel Leland, 2d, 59.

NOW READY AT JORDAN, SWIFT & WILEY'S, 121 Washington st. Six years in the Monasteries of Italy and Two Years in the Islands of the Mediterranean and Asia Minor—containing a View of the Manners and Customs of the People: Clergy in Ireland, France, Italy, Malta, &c. with Anecdotes and Remarks, illustrating some of the peculiar doctrines of the Roman Catholic Church, by Rev S. J. Mahoney, late a Capuchin Friar in the Convent of the Immaculate Conception at Rome. No work yet published in this country is so well fitted to give the Protestant reader a just notion of the leading features of the Roman Catholic Religion. From the pen of a vigorous and independent thinker, a judicious writer, an educated practitioner of its impositions and artifices, it exposes them all, and opens to the world the secrets of the well secured Cloister Friaries, in which the greater part of his life has been spent. Besides the marks of truthfulness in every page, its incidents, variety and descriptions lend to it the charm of a romance. One vol 11mo, 35 pages, price (paper) 37½, cloth 62½c. je14

$4 FOR CHANNING'S WORKS. New edition of the Works of Rev Dr Channing, in 6v large 12mo, price $4.

Published and for sale by JAMES MUNROE & CO., 2 School st., up stairs, directly opposite our late stand. je14

PLEASANT COUNTRY RESIDENCE. One who takes an interest in the condition of our community, cannot but look with much satisfaction on the facilities for securing the benefits of air and space, for our rapidly increasing population, which are now furnished by means of our numerous railroads, and which afford the advantage of a healthful and accessible residence in the country, for those whose business requires their daily presence in the city. A change seems now to be gradually taking place, by which, ere long, the custom seems likely to become general, among our men of business, of redeeming a part of the summer afternoons, as well as evenings, for the enjoyment of a rural home. No influence seems so desirable, for enhancing the truest pleasures and promoting the best objects of life.

A peculiarly eligible opportunity of securing a pleasant location for a country residence is soon to be found in the vicinity of the village of Medford, and adjacent to the Depot on the Lowell Railroad. The grounds amounting to upwards of 70 acres, lie pleasantly sloping from the heights west of the house of Jonathan Brooks, Esq. to the Mystic River, and to the estate of Peter C. Brooks, Esq. The land has been very skilfully and handsomely laid out, in lots fronting on spacious streets, forming an agreeable and gradual ascent, easy of access, and commanding at the central eminence, called Mystic Hill, an extensive and varied prospect, including the Mystic River, the Middlesex Canal, the Lowell Railroad, the village and pond of West Cambridge, the beautiful villa of Mr Peter C. Brooks, and the pond adjoining. In the more distant parts of the view, are the villages of Brighton and Cambridge, and the range of Blue Hill in Milton. On the southeast, a part of the city of Boston terminates the prospect; and, on the east, is a pleasing view of the arm of the Bay crossed by Malden Bridge. The prospect terminates on the north and northeast, with the range of rocky and woody heights sloping to the Woburn road which forms the northeast boundary of the lands. Through the centre of the grounds, runs the road leading from Medford to West Cambridge.

The Depot of the Lowell Railroad is within a few steps of the boundary of these lands in that direction; and the extension of the Boston and Maine Railroad is soon to be connected with the central part of Medford; so that the facilities of access are peculiarly advantageous.

The owners of these grounds, Messrs Hastings & Teel, intend soon to expose them to sale by auction, of which they will, of course, give seasonable notice.

je14

THE TRIALS OF MARGARET LINDSAY, by Prof. John Wilson, author of 'Lights and Shadows of Scottish Life,' &c. 1 vol 12mo: paper 37½, cloth 62½c.

Please read the following from Rev. Mr Lothrop and Rev. Mr Turnbull.

Boston, May 19, 1845.

Messrs Saxton & Kelt—Dear Sirs: I thank you for the copy of 'The Trials of Margaret Lindsay,' you were so kind to send me a few days ago. It is one of the most touching, interesting and instructive Stories I have ever read—a most beautiful and persuasive delineation of the power of Christian faith to support us under the trials and guard us amid the perils of life, admirably adapted to quicken the conscience, and to wake up all the better feelings and sympathies of our nature. I consider that you have done a public service in giving us an American edition of this Work, thereby bringing it within the reach of thousands of our citizens who would otherwise never have become acquainted with it, and who cannot read it without being made better.

Very respectfully, Yours, S. K. LOTHROP.

Messrs Saxton & Kelt: Accept my thanks for the copy of 'The Trials of Margaret Lindsay,' which you were kind enough to send me. I have read it with great pleasure. Like all the writings of Professor Wilson, it is characterized by great beauty and power of imagination. Besides it breathes the purest spirit of religion and virtue. While it is admirably adapted to please, it is also well fitted to inspire the noblest sentiments. It is a fiction, but a fiction true to nature and true to the bests interests of man. Were all fictitious writings of this character, we should cease to complain of them.

I am, Gentlemen, Yours respectfully, ROBERT TURNBULL.

Boston, May 10, 1845. Published by SAXTON & KELT, 133 Washington street. je14

ANY person having a copy of either of the works enumerated in the following list, and willing to bestow the same for the benefit of Western ministers of the Christian denomination, will confer a favor by sending the same to this office, viz:

Livermore's Commentary.
Dewey's Discourses in explanation and defence of Unitarianism.
Whitman's Village Sermons.
Burnap's Lectures upon the History of Christianity.
Greenwood's Sermons of Consolation.
" Lives of the Apostles

The above are specially desired, yet other Unitarian books will be acceptable.

je14 ARTHUR B. FULLER.

YOUNG LADIES' READER. This day published—The Young Ladies' Elocutionary Reader, containing a selection of Reading Lessons, by Anna N. Russell, with Introductory Rules and Exercises in Elocution, adapted to Female Readers, by Wm. Russell, Instructor in Elocution.

This volume will be found one of the best and most acceptable books for Family Reading which has appeared.

For sale by JAMES MUNROE & CO., 2 School street, up stairs, directly opposite our late stand. je7

BOOKS, CHEAP. At the Office of the Christian Register may be obtained, at very low prices, sundry books, more or less damaged by water at the late fire. Among them are the following:

Ware on Christian Character.
Do Memoirs of Priestley.
Burnap's Christian Doctrine.
Dewey's Discourses.
Worcester's Last Thoughts.
Greenwood's Sermons.
Follen's Works. je7

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good, usual. CROSBY & NICHOLS,

je7 tf 118 Washington st.

THE LAST NEW WOKRS, and PRICES, at JORDAN & CO'S., 121 Washington st:—The Eclectic Magazine of Foreign Literature, with choice engravings, for June, 50c; Mercy's Museum for June, 10c; Brougham's Lives of Celebrated Men in times of George III., 50c; Harpers' Illuminated and Illustrated Bible, No 28, 25c; Rejoinder to the Reply of Hon Horace Mann to the Remarks of the Association of Boston Masters, 25c; The Defence of the South Boston Deacons in the case of Rev Joy H. Fairchild; The Wife, a Story for my Young Countrywomen, by T. S. Arthur, 25c; Jim Braddock's Pledge, and the Cold Water Wedding, being the second part of Arthur's Temperance Tales, 12 cents. je7

NOTICE. JAMES MUNROE & CO. have removed for the present, to the Room over Messrs. Tickner & Co., corner of Washington and School sts. —entrance on School st.

☞ The Rev Mr Briggs, the Secretary of the American Unitarian Association, may also be found at the same place. je7

NORTHFIELD ACADEMY. The Summer Term will commence on Monday, June 2d, and continue eleven weeks, under the care of Rev D. H. Barlow, a graduate of Harvard University, and an experienced and successful teacher. Lessons on the Piano will be given by a competent teacher to those who desire it.

Tuition from $4 to $5 per term. Board in the family with the teacher from $1,75 to $2 per week.

Northfield, Mass., May, 1845. 3w m31

TAVERN STAND FOR SALE. One of the largest and most elegant edifices in Franklin county, situated in Northfield, one of the most delightful villages in the valley of the Connecticut. Said stand has been kept as a Temperance House for nearly two years, with a gradual increase of business.

For farther particulars inqure of Wm. Pomroy, Esq. of Cambridge, Otis Everett of Boston, or of the subscriber on the premises.

m31 3m PHINEAS ALLEN.

BOSTON SUNDAY SCHOOL HYMN BOOK. The fourth thousand of this most popular Book now in use, has this day been issued. It is compiled by Lewis G. Pray, Esq., one of the Agents of the Sunday School Society, and is a favorite book in our Sunday Schools. It has connected with it a collection of Scripture Lessons and Prayers for the devotional exercises of Sunday Schools.

The following Manuals are published solely by the subscriber: Allen's Questions, the Teacher's and Scholar's Text Book, Geneva Catechism, Dr Walker's Service Book. BENJ. H. GREENE,

124 Washington st.,

m24 Old Sunday School Depository.

NEW HYMN BOOK. This day published, a collection of Psalms and Hymns for the Sanctuary

POETRY.

CHALKLEY HALL, near Frankford, Pa., was the residence of THOMAS CHALKLEY, an eminent minister of Friends. He was one of the early settlers of this Colony, and his Journal, which was published in 1749, presents a quaint but beautiful picture of a life of unostentatious and simple goodness. He was the master of a merchant vessel, and, in his visits to the West Indies and Great Britain, omitted no opportunity to labor for the highest interests of his fellowmen. During a temporary residence in Philadelphia, in the summer of 1838, the quiet and beautiful scenery around the ancient village of Frankford, frequently attracted me from the heat and bustle of the city.

CHALKLEY HALL.

BY J. G. WHITTIER.

How bland and sweet the greeting of this breeze
To him who flies
From crowded street and red walls' weary gleam,
Till far behind him like a hideous dream
The close dark city lies!—

Here while the market murmurs, while men throng
The marble floor
Of Mammon's altar, from the crush and din
Of the world's madness let me gather in
My better thoughts once more.

Oh! once again revive, while on my ear
The cry of Gain
And low hoarse hum of Traffic dies away,
Ye blessed memories of my early day
Like sere grass wet with rain!—

Once more let God's green earth and sunset air
Old feelings waken;
Through weary years of toil and strife and ill,
h let me feel that my good angel still
Hath not his trust forsaken.

And well do time and place befit my mood:
Beneath the arms
Of this embracing wood, a good man made
His home, like Abraham resting in the shade
Of Mamre's lonely palms.

Here, rich with autumn gifts of countless years,
The virgin soil
Turned from the share he guided, and in rain
And summer sunshine throve the fruits and grain,
Which blessed his honest toil.

Here, from his voyages on the stormy seas,
Weary and worn,
He came to meet his children, and to bless
The Giver of all good in thankfulness
And praise for his return.

And here his neighbors gathered in to greet
Their friend again,
Safe from the wave and the destroying gales,
Which reap untimely green Bermuda's vales,
And vex the Carrib main.

To hear the good man tell of simple truth
Sown in an hour
Of weakness in some far-off Indian isle,
From the parched bosom of a barren soil,
Raised up in life and power:

How at those gatherings in Barbadian vales,
A tendering love
Came o'er him, like the gentle rain from heaven,
And words of fitness to his lips were given,
And strength as from above:

How the sad Captive listened to the Word,
Until his chain
Grew lighter, and his wounded spirit felt
The healing balm of consolation melt
Upon its life-long pain:

How the armed warrior sate him down to hear
Of Peace and Truth,
And the proud Ruler and his Creole dame,
Jewelled and gorgeous in her beauty came,
And fair and bright-eyed youth.

Oh, far away beneath New England's sky,
Even when a boy
Following my plough by Merrimack's green shore,
His simple record I have pondered o'er
With deep and quiet joy.

And hence this scene, in sunset glory warm—
Its woods around,
Its still stream winding on in light and shade,
Its soft, green meadows and its upland glade—
To me is holy ground.

And dearer far than haunts where Genius keeps
His vigils still;
Than that where Avon's son of song is laid,
Or Vaucluse hallowed by its Petrarch's shade,
Or Virgil's laurelled hill.

To the grey walls of fallen Paraclete,
To Juliet's urn,
Fair Arno and Sorrento's orange grove
Where Tasso sang, let young Romance and Love
Like sister Pilgrims turn.

But here a deeper and serener charm
To all is given;
And blessed memories of the faithful dead
O'er wood and vale and meadow-stream have shed
The holy hues of Heaven!

[Friends' Weekly Intelligencer.

MISCELLANEOUS.

THE YOUTHFUL EMIGRANT.

A TRUE STORY OF THE EARLY SETTLEMENT OF NEW JERSEY.

BY L. M. CHILD.

A being breathing thoughtful breath;
A traveller betwixt life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill.
A perfect woman, nobly planned,
To warm, to comfort and command;
And yet a spirit still, and bright
With something of an angel light.
— *Wordsworth.*

The latter part of the seventeenth century saw rapid accessions to the Society of Friends, called Quakers. The strong humility, the indwelling life, which then characterised that peculiar sect, attracted large numbers, even of the wealthy, to its unworldly doctrines. Among these, were John Haddon and his wife Elizabeth, well-educated and genteel people, in the city of London. Like William Penn, and other proselytes from the higher classes, they encountered much ridicule and opposition from relatives, and the grossest misrepresentations from the public. But this as usual, only made the unpopular faith more dear to those who had embraced it for conscience's sake.

The three daughters of John Haddon received the best education then bestowed on gentlewomen, with the exception of ornamental accomplishments. The spinnet and mandolin, on which their mother had played with considerable skill, were of course banished; and her gay embroidery was burned, lest it should tempt to a like expenditure of time. The house was amply furnished, but with the simplest patterns and the plainest colors. An atmosphere of kindness prevaded the whole establishment, from father and mother down to the little errand boy; a spirit of perfect gentleness, unbroken by any freaks of temper or outbursts of glee; as mild and placid as perpetual moonlight.

The children, in their daily habits, reflected an image of home, as children always do. They were quiet, demure, and orderly, with a touch of quaintness in dress and behavior. Their playthings were so well preserved, that they might pass in good condition to the third generation; no dogs' ears were turned in their books, and the moment they came from school, they carefully covered their little plain bonnets from dust and flies. To these subduing influences, was added the early consciousness of being pointed at as peculiar, of having a cross to bear, a sacred cause to sustain.

Elizabeth, the oldest daughter, was, by nature, strong, earnest, and energetic, with warm affections, uncommon powers of intellect and a lively imagination. The exactly equal pressure on all sides in strict Quaker families, is apt to produce too much uniformity of character; as the equal pressure of the air makes one globule of shot just like another. But in this rich young soul, the full stream, which under other circumstances might have overleaped safe barriers, being gently hemmed in by high banks, quietly made for itself a deeper and wider channel, and flowed on in all its fulness. Her countenance in some measure indicated this. Her clear blue eye "looked out honest and friendly into the world," and there was an earnest seriousness about her mouth, very unusual in childhood. She was not handsome; but there was something extremely pleasing in her fresh healthy complexion, her bright intelligent expression, and her firm elastic motions.

She was early remarked by all her acquaintances as a very peculiar child. In her usual proceedings, her remarks, and even in her play, there was a certain individuality. It was evident that she never intended to do any thing strange. She was original merely because she unconsciously acted out her own free and quiet way. It was a spontaneous impulse with her to relieve all manner of distress. One day she brought home a little half-blind kitten in her bosom, which her gentle eloquence rescued from two cruel boys that had cut off a portion of its ears. At another time, she asked to have a large cake baked for her, because she wanted to invite some little girls. All her small funds were expended for oranges and candy, on this occasion. When the time arrived, her father and mother were surprised to see her lead in six little ragged beggars. They were, however, too sincerely humble and religious to *express* any surprise. They treated the forlorn little ones very tenderly, and freely granted their daughter's request to give them some of her books and playthings at parting. When they had gone, the good mother quietly said, "Elizabeth, why didst thou invite strangers, instead of thy schoolmates!"

There was a heavenly expression in her eye, as she looked up earnestly and answered, "Mother, I wanted to invite *them*, they looked *so* poor."

The judicious parents made no circumstance of it, lest it should create a diseased love of being praised for kindness. But they gave each other an expressive glance, and their eyes filled with tears; for this simple and natural action of their child seemed to them full of Christian beauty.

Under such an education, all good principles and genial impulses grew freely and took vigorous root; but the only opening for her active imagination to spread its wings, was in the marvellous accounts she heard of America and the Indians When she was five or six years old, William Penn visited her father's house, and described some of his adventures in the wilderness and his interviews with the red man. The intelligent child eagerly devoured every word, and kept drawing nearer and nearer, till she laid her hand upon his knees, and gazed into his face. Amused by her intense curiosity, the good man took her into his lap, and told her how the squaws made baskets and embroidered moccasons; and how they called a baby a pappoose, and put him in a birch-bark cradle, which they swung on the boughs of trees. The little girl's eyes sparkled, as she inquired, "And didst thou ever see a pappoose-baby, thyself! And hast thou got a moccason-shoe?"

"I have seen them myself, and I will send thee a moccason," he replied; "but thou mayst go to thy mother now, for I have other things to speak of."

That night the usually sedate child scampered across the bed-room with but one sleeve of her night-gown on, and tossed up her shoe, shouting "Ho, ho! Friend Penn is going to send me an Indian moccason! Mother, ain't thee glad? Hannah, ain't thee glad?"

This unwonted ebullition was not rebuked in words but it soon subsided under the invisible influence of unvarying calmness.

From that time, a new character was given to all her plays. Her doll was named Pocahontas—and she swung her kitten in a bit of feather, and called it a pappoose. If she could find a green bough she stuck it in the ground for a tree, placed an earthern image under it for William Penn, and sticks with feathers on them for Indian chiefs. Then with amusing gravity of manner, she would unfold a bit of newspaper, and read what she called Friend Penn's treaty with the red men. Her sisters, who were of a far less adventurous spirit, often said, "We are tired of always playing Indian. Why can't thee play keep school or go to see grandfather?"

But Elizabeth would answer, "No; let us play that we all go settle in America. Well, now suppose we are in the woods, with great, great, big trees all round us, and squirrels running up and down, and wolves growling."

"Oh, I don't like wolves," said little Hannah, "They will bite thee. Father says they will bite."

"I should'nt be afraid," replied the elder sister; "I would run in the house and shut the door, when they come near enough for me to see their eyes. Here are plenty of sticks. Let us build a house; a wigwam, I mean. Oh, dear me how I should like to go to America! There must be such grand great woods to run about in; and I should love to swing the little pappooses in the trees."

When Elizabeth was eleven years old, she went with her parents to Yearly Meeting and heard among other preachers, a young man seventeen years of age, named John Estaugh. He was a new proselyte, come from Essex county, to join the annual assembly of the Friends. Something in his preaching arrested the child's attention and made a strong impression on her active mind. She often quoted his words afterwards, and began to read religious books with great diligence. John Haddon invited the youth to dine, but as there was no room at the table for the children, Elizabeth did not see him. Her father afterwards showed her an Indian corn which John Estaugh had given him. He had received several from an uncle settled in New-England, and he brought some with him to London as curiosities. When the little girl was informed that the magnificent plant grew taller than herself, and had very large waving green leaves, and long silken tassels, she exclaimed, with renewed eagerness, "Oh, how I do wish I could go to America."

Years passed on, and as the child had been, so was the maiden; modest, gentle and kind, but always earnest and full of life. Surrounding influences naturally guided her busy intellect into inquiries concerning the right principles of human action and the rationality of customary usages. At seventeen, she professed to have adopted, from her own serious conviction, the religious opinions in which she had been educated. The was little observable change in outward manner; for the fresh spontaneousness of her character had been early chastened by habitual calmness and sobriety. But her views of life gradually became tinged with a larger and deeper thoughtfulness. She often spoke of the freedom of life away from cities and alone with nature; of mutual helpfulness in such a state of society, and increased means of doing good.

Perhaps her influence, more than anything else, induced her father to purchase a tract of land in New Jersey, with the view of removing thither. Mechanics were sent out to build a suitable house and barns, and the family were to be transplanted to the New World as soon as the necessary arrangements were completed. In the meantime, however, circumstances occured which led the good man to consider it his duty to remain in England. The younger daughters were well pleased to have it so; but Elizabeth, though she acquiesced cheerfully in her father's decision, evidently had a weight upon her mind. She was more silent than usual, and more frequently retired to her chamber for hours of quiet communion with herself. Sometimes when asked what she had upon her mind, she replied, in the concise solemn manner of Friends, "It is a great thing to be a humble waiter upon the Lord; to stand in readiness to follow whereso-ever he leads the way."

One day some friends who were at the house, spoke of the New Jersey tract, and of the reasons which had prevented a removal to America. Her father replied, that he was unwilling to have any property lying useless, and he believed he should offer the tract to any of his relatives who would go and settle upon it. His friends answered, "Thy relatives are too comfortably established in England to wish to emigrate to the wilds of America."

That evening when the family were about to separate for the night, Elizabeth begged them to remain awhile, as she had something of importance to say. "Dear parents and sisters," said she, "it is now a long time since I have had a strong impression on my mind that it was my duty to go to America. My feelings have been greatly drawn toward the poor brethren and sisters there. It has even been lately signified that a sign would be given when the way was opened, and to-night when I heard thy proposition to give the house and land to whoever would occupy it, I felt at once that thy words were the promised sign."

Her parents, having always taught their children to attend to inward revealings, were afraid to oppose what she so strongly felt to be a duty. Her mother, with a slight trembling in her voice, asked if she had reflected well on all the difficulties of the undertaking, and how arduous a task it was for a young woman to manage a farm of unbroken land in a new country.

Elizabeth replied, "Young women have governed kingdoms, and surely it requires less wisdom to manage a farm. But let not that trouble us, dear mother. He that feedeth the ravens will guide me in the work whereunto he has called me. It is not to cultivate the farm but to be a friend and physician to the people in that region that I am called."

Her father answered, "Doubt not, my child, that we shall be willing to give thee up to the Lord's disposings, however hard the trial may be. But when thou wert a very little girl, thy imagination was much excited concerning America; therefore, thou must be very careful that no desire for new adventures, founded in the will of the creature, mislead thee from the true light in this matter. I advise thee for three months to make it a subject of solid meditation and prayer. Then, if our lives be spared, we will talk further concerning it."

During the prescribed time no allusion was made to the subject, though it was in the thoughts of all; for this highly conscientious family were unwilling to confuse inward perceptions by any expression of feeling or opinion. With simple undoubting faith, they sought merely to ascertain whether the Lord required this sacrifice. That their daughter's views remained the same, they partially judged by her increased tenderness toward all the family; not sad, but thoughtful and ever wakeful, as toward friends from whom she was about to separate. It was likewise observable that she redoubled her diligence in obtaining knowledge of household affairs, of agriculture, and the cure of common diseases. When the three months had expired, she declared that the light shone with undiminished clearness, and she felt more strongly than ever that it was her appointed mission to comfort and strengthen the Lord's people in the New World.

Accordingly, early in the spring of 1700, arrangements were made for her departure, and all things were provided that the abundance of wealth or the ingenuity of affection could devise. A poor widow of good sense and discretion accompanied her as friend and housekeeper, and two trusty men servants, members of the Society of Friends. Among the many singular manifestations of strong faith and religious zeal, connected with the settlement of this country, few are more remarkable than the voluntary separation of this girl of eighteen years old from a wealthy home and all the pleasant associations of childhood, to go to a distant and thinly inhabited country, to fulfil what she considered a religious duty. And the humble, self-sacrificing faith of the parents, in giving up their beloved child, with such reverent tenderness for the promptings of her own conscience, has in it something sublimely beautiful, if we look at it in its own pure light. The parting took place with more love than words can express, and yet without a tear on either side. Even during the long and tedious voyage Elizabeth never wept. She preserved a martyr-like cheerfulness and serenity to the end.

The house prepared for her reception stood in a clearing of the forest, three miles from any other dwelling. She arrived in June, when the landscape was smiling in youthful beauty; and it seemed to her as if the arch of heaven was never before so clear and bright, the carpet of the earth never so verdant. As she sat at her window and saw evening close in upon her in that broad forest home, and heard for the first time the mournful notes of the whippowil and the harsh scream of the jay in the distant woods, she was oppressed with a sense of vastness, of infinity, which she never before experienced, not even on the ocean. She remained long in prayer, and when she lay down to sleep beside her matron friend, no words were spoken between them. The elder, overcome with fatigue, soon sunk into a peaceful slumber, but the young enthusiastic spirit lay long awake, listening to the lone voice of the whippowil complaining to the night. Yet notwithstanding this prolonged wakefulness, she rose early and looked out upon the lovely landscape. The rising sun pointed to the tallest trees with his golden finger, and was welcomed with a gush of song from a thousand warblers. The poetry in Elizabeth's soul, repressed by the severe plainness of her education, gushed up like a fountain. She dropped on her knees and with an outburst of prayer exclaimed fervently, "Oh, Father, very beautiful hast Thou made this earth! How bountiful are Thy gifts, oh, Lord!"

To a spirit less meek and brave, the darker shades of the picture would have obscured these cheerful gleams; for the situation was lonely and the inconveniences innumerable. But Elizabeth easily triumphed over all obstacles, by her practical good sense and the quick promptings of her ingenuity. She was one of those clear strong natures, who always have a definite aim in view and who see at once the means best suited to the end. Her first inquiry was, what grain was best adapted to the soil of her farm; and being informed that rye would yield best, "Then I shall eat rye bread," was her answer. The ear of Indian corn, so long treasured in her juvenile museum, had travelled with her across the Atlantic, and now, after the lapse of seven years, was planted in American soil. As the superb plant ripened, she acknowledged that it more than realized the pictures of her childish imagination.

But when winter came, and the gleaming snow spread its unbroken silence over hill and plain, was it not dreary then? It would have been dreary indeed to one who entered upon this mode of life from mere love of novelty, or a vain desire to do something extraordinary. But the idea of extended usefulness, which had first lured this remarkable girl into a path so unusual, sustained her through all its trials. She was too busy to be sad, and she leaned too trustingly on her Father's hand to be doubtful of her way. The neighboring Indians soon loved her as a friend, for they found her always truthful, just and kind; and from their teachings she added much to her knowledge of simple medicines. So efficient was her skill and so prompt her sympathy, that for many miles round, if man, woman, or child were alarmingly ill, they were sure to send for Elizabeth Haddon; and wherever she went, her observing mind gathered some new hint for the improvement or farm or dairy. Her house and heart were both large; and as her residence was on the way to the Quaker meeting-house in Newtown, it became a place of universal resort to Friends from all parts of the country travelling that road, as well as an asylum for benighted wanderers. When Elizabeth was asked if she were not sometimes afraid of wayfarers, she quietly replied, "Perfect love casteth out fear." And true it was that she, who was so bountiful and kind to all, found none to injure her.

The winter was drawing to a close, when late one evening, the sound of sleigh-bells was heard and the crunching of snow beneath the hoofs of horses as they passed into the barn-yard gate. The arrival of travellers was too common an occurrence to excite or disturb the well-ordered family. Elizabeth quietly continued her knitting, merely saying to one of the men, "Joseph, wilt thou put more wood on the fire? These friends, whoever they may be, will doubtless be cold; for I observed at nightfall a chilly feeling as of more snow in the air."

Great logs were piled in the capacious chimney, and the flames blazed up with a crackling warmth, when two strangers entered. In the younger, Elizabeth instantly recognized John Estaugh, whose preaching had so deeply impressed her at eleven years of age. This was almost like a glimpse of home—her dear old English home!—she stepped forward with more than usual cordiality, saying, "Thou art welcome, Friend Estaugh, the more so for being entirely unexpected."

"And I am glad to see thee, Elizabeth," he replied, with a friendly shake of the hand. "It was not until after I landed in America, that I heard the Lord had called thee hither before me; but I remember thy father told me how often thou hadst played the settler in the woods when thou wast quite a little girl."

"I am but a child still," she replied, smiling.

"I trust thou art," he rejoined; "and as for these strong impressions in childhood, I have heard of many cases where they seemed to be prophecies sent of the Lord. When I saw thy father in London, I had even then an indistinct idea that I might sometime be sent to America on a religious visit."

"And hast thou forgotten, Friend John, the ear of Indian corn which my father begged of thee for me? Since then I have seen it growing; and a goodly plant it is, I assure thee. See!" she continued, pointing to several bunches of ripe corn, which hung in their braided husks against the walls of the ample kitchen; "all that, and more, came from the corn left with my father. May the good seed sown by thy ministry be as fruitful."

"Amen," replied both of the guests; and for a few moments no one interrupted the silence. Then they talked much of England. John Estaugh had not seen any of the Haddon family for several years; but he brought letters from them which came by the same ship, and he had information to give of many whose names were familiar as household words.

The next morning it was discovered that snow had fallen during the night in heavy drifts, and the roads were impassable. Elizabeth, according to her usual custom, sent out men, oxen and sledges, to open pathways for several poor families and for households whose inmates were visited by illness. In this duty John Estaugh and his friend joined heartily, and none of the laborers worked harder than they. When he returned glowing from this exercise, she could not but observe that the excellent youth had a goodly countenance. It was not physical beauty, for of that he had little; it was that cheerful, child-like, out-beaming honesty of expression which we not unfrequently see in Germans, who above all nations look as if they carried a crystal heart within their manly bosoms.

Two days after, when Elizabeth went to visit her patients with a sled-load of medicines and provisions, John asked permission to accompany her. There by the bedside of the aged and the suffering, she saw the clear sincerity of his countenance warmed up with rays of love, while he spoke to them words of kindness and consolation; and there she heard his pleasant voice modulate itself into deeper tenderness of expression when he took little children in his arms.

The next First Day, which we call the Sabbath, the whole family, as usual, attended the Newtown meeting; and there John Estaugh was gifted with an outpouring of the spirit in his ministry, which sunk deep into the hearts of those who listened to him. Elizabeth found it so marvellously applicable to the trials and temptations of her own soul, that she almost deemed it was spoken on purpose for her. She said nothing of this, but she pondered deeply upon it. Thus did a few days of united duties make them more thoroughly acquainted with each other than they could have been by years of fashionable intercourse.

The young preacher soon after bade farewell, to visit other meetings in Pennsylvania and New Jersey. Elizabeth saw him no more until the May following, when he stopped at her house to lodge, with numerous other Friends, on their way to the Quarterly Meeting at Salem. In the morning, quite a cavalcade started from her hospitable door, on horseback; for wagons were then unknown in Jersey. John Estaugh, always kindly in his impulses, busied himself with helping a lame and very ugly old woman, and left his hostess to mount her horse as she could. Most young women would have felt slighted; but in Elizabeth's noble soul the quiet deep tide of feeling rippled with an inward joy. "He is always kindest to the poor and the neglected," thought she, "verily he is a good youth." She was leaning over the side of her horse, to adjust the buckle of the girth, when he came up on horseback, and inquired if anything was out of order. With slight confusion and a voice less calm than her usual utterance, she replied, "Nothing, friend John; I was merely looking to see if Joseph had buckled the girth securely." They trotted along leisurely behind the procession of guests, speaking of the soil and climate of this new country, and how wonderfully the Lord had here provided a home for his chosen people. Presently the girth began to slip, and the saddle turned so much on one side, that Elizabeth was obliged to dismount. It took some time to re-adjust it, and when they again started, the company were out of sight. There was brighter color than usual in the maiden's cheeks, and unwonted radiance in her mild deep eyes. After a short silence, she said, in a voice slightly tremulous, "Friend John, I have a subject of great importance on my mind, and one which nearly interests thee. I am strongly impressed that the Lord has sent thee to me as a partner for life. I tell thee my impression frankly, but not without calm and deep reflection; for matrimony is a holy relation and should be entered into with all sobriety. If thou hast no light on the subject, wilt thou gather into the stillness, and reverently listen to thy own revealings? Thou art to leave this part of the country to-morrow, and not knowing when I should see thee again, I felt moved to tell thee what lay upon my mind."

The young man was taken by surprise; though accustomed to that suppression of emotion, which characterises his religious sect, the color went and came rapidly in his face, for a moment; but he soon became calmer and replied, "This thought is new to me Elizabeth; and I have no light thereon. Thy company has been right pleasant to me, and thy countenance ever reminds me of William Penn's title page, 'Innocency with her open face.' I have seen thy kindness to the poor, and the wise management of thy household. I have observed, too, that thy warm-heartedness is tempered by a most excellent discretion, and that thy speech is ever sincere. Assuredly, such is the maiden I would ask of the Lord, as a most precious gift; but I never thought of this in connexion with thee. I came to this country solely on a religious visit, and it might distract my mind to entertain this subject at present. When I have discharged the duties of my mission, we will speak further."

"It is best so," rejoined the maiden, "but there is one thing disturbs my conscience. Thou hast spoken of my true speech, and yet Friend John, I have deceived thee, even now, while we conferred on a subject so serious. I know not from what weakness the temptation came; but I will not hide it from thee. I told thee I was looking to see if Joseph buckled the girth of my horse securely; but, in plain truth, I was loosening the girth, John, that the saddle might slip, and give me an excuse to fall behind our friends; for I thought thou wouldst be kind enough to come and ask if I needed thy services."

This pure transparency of motive seemed less wonderful to John Estaugh than it would to a man more accustomed to worldly ways or less familiar with the simplicity of primitive Quakers. Nevertheless, the perfect guilelessness of the maiden endeared her to his honest heart, and he found it difficult to banish from his thoughts the important subject she had suggested. It was observable in this singular courtship, that no mention was made of worldly substance. John did not say, "I am poor and thou art rich;" he did not even think of it. And it had entered Elizabeth's only in the form of thankfulness to God that she was provided with a home large enough for both.

They spoke no further concerning their union; but when he returned to England, in July, he pressed her hand affectionately, as he said, "Farewell, Elizabeth. If it be the Lord's will I shall return to thee soon." He lingered and their hands trembled in each other's clasp, then drawing her gently toward him, he imprinted a kiss on her open, innocent forehead. She looked modestly into his clear honest eyes and replied in the kindest tones, "Farewell, Friend John, may the Lord bless thee and guide thee."

In October he returned to America, and they were soon after married, at Newtown meeting, according to the simple form of the Society of Friends. Neither of them made any change of dress for the occasion, and there was no wedding feast. Without the aid of priest or magistrate, they took each other by the hand, and in the presence of witnesses, calmly and solemnly promised to be kind and faithful to each other. Their mutual promises were recorded in the church books, and the wedded pair quietly returned to their happy home, with none to intrude upon those sacred hours of human life, when the heart most needs to be left alone with its own deep emotions.

They lived together nearly forty years in the gaeatest unity. During that period she three times crossed the Atlantic, to visit her aged parents, and he occasionally left her for a season when called abroad to preach. These temporary separations were felt a cross, but the strong-hearted woman always cheerfully gave him up to follow his own convictions of duty. In 1742, he parted from her, to go on a religious visit to Tortola, in the West Indies. He died there, in the sixty-seventh year of his age. She published a religious tract of his, to which is prefixed a preface, entitled "Elizabeth Estaugh's testimony concerning her beloved husband John Estaugh." In this preface, she says, "Since it has pleased Divine Providence so highly to favor me, with being the near companion of this dear worthy, I must give some small account of him. Few, if any, in a married state, ever lived in a sweeter harmony than we did. He was a pattern of moderation in all things; not lifted up with any enjoyments, nor cast down at disappointments. A man endowed with many good gifts, which rendered him very agreeable to his friends, and much more to me, his wife, to whom his memory is most dear and precious."

The brick tomb in which he was buried at Tortola, is still pointed out to Quaker travellers; one of whom recently writes, "By a circuitous path, through a dense thicket, we came to the spot where Friends once had a meeting-house, and where are buried the remains of several of our valued ministers, who visited this island, about a century ago, from a sense of gospel love. Time has made his ravages upon these mansions of the dead. The acacia spreads thickly its thorny branches over them, and near them the century-blooming aloe is luxuriantly growing."

Elizabeth survived her excellent husband twenty years, useful and honored to the last. The Monthly Meeting of Haddonfield in a published testimonial, speaks of her thus: "She was endowed with great natural abilities which, being sanctified by the spirit of Christ, were much improved; whereby she became qualified to act in the affairs of the church, and was a serviceable member, having been clerk to the woman's meeting nearly fifty years, greatly to their satisfaction. She was a sincere sympathiser with the afflicted, of a benevolent disposition, and in distributing to the poor was desirous to do it in a way most profitable and durable to them, and if possible not to let the right hand know what the left did. Though in a state of affluence as to this world's wealth, she was an example of plainness and moderation. Her heart and house were open to her friends, whom to entertain seemed one of her greatest pleasures. Prudently cheerful and well knowing the value of friendship, she was careful not to wound it herself, nor to encourage others in whispering supposed failings or weaknesses. Her last illness brought great bodily pain, which she bore with great calmness of mind and sweetness of spirit. She departed this life as one falling asleep, full of days, like unto a shock of corn fully ripe."

The town of Haddonfield, in New Jersey, took its name from her; and the tradition concerning her courtship is often repeated by some patriarch among the Quakers. She laid out an extensive garden in rear of the house, which during her day was much celebrated for its herbs and vegetables and fruits, liberally distributed all round the neighborhood. The house was burned down years ago; but some fine old yew trees which she brought from England, are still pointed out on the site where the noble garden once flourished. Her medical skill is so well remembered, that the old nurses of New Jersey still recommend Elizabeth Estaugh's salve as the "sovereignest thing on earth."

[Columbian Magazine, for June.

NEWPORT FEMALE SEMINARY. A very fairy situation has been selected as a location for this Institution. The first term will commence the 22d of May. The Misses Coe establish this Seminary on the plan of the Troy Female Seminary, with the confidence that no Institution could afford them a model more worthy of imitation. They have secured the most competent Teachers in each department and are prepared to offer the best literary advantages in a location not to be surpassed for beauty of scenery and healthful climate.

Terms. Boarders $200 per annum, including fuel in winter, *sea bathing* in summer and an extensive course of English studies, or $300 will include music, drawing and painting, latin and modern languages.

Ladies desiring to spend the *bathing season* in Newport, will be received at the Seminary on condition of pursuing some branch of study, or receiving lessons on the piano forte or guitar. Those who wish to enter Prof Edwards' French class will apply before the 15th of of June. His admirable system of teaching is too well known to require commendation.

REFERENCES.

Newport. Rev C. T. Brooks, Rev T. Thayer, Capt Taylor, U. S. Navy, Capt Brewerton, U. S. Engineers, Hon Henry Y. Cranston, Peleg Clarke, Esq. Samuel B. Vernon, Esq.

New York. Dr Potts, Rev E. Mason, Messrs Prime, Ward & King, John Gihon, Esq.

Brooklyn. Drs Stone, Cutler, Cox, Broadhead, Rev Francis Vinton.

Morristown. Rev A. Henry Dumont.

Boston. Augustus Thorndike, Esq., Hon Abbot Lawrence, Rev Dr Lowell, David Reed, Rev E. N. Kirk, Rev Wm M. Rogers, Rev H. Winslow, Principal Beacon High School, Lowell Mason, Mason, Esq.
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BOARDING SCHOOL FOR GIRLS, IN PLYMOUTH. The Spring quarter and third year of the subscriber's School will commence on Monday, May 12th. Having obtained one of the most commodious and eligible residences in Plymouth, three or four more boarders can be accommodated in his family. The usual English branches are taught, and the Latin, French, and German languages.

Terms, $50 a quarter. Music $10.

HENRY F. EDES.

Plymouth, April 19th, 1845. tf

NEW BOOKS. At the old Sunday School Depository, 124 Washington street, may be found as large an assortment of Books as any Bookstore affords; among the best books may be found the following:

Never too Late	Moderation
Our Pastor's Offering	Reflection
Edgeworth's Moral Tales	My Native Village
Mrs Child's Flowers for Children, 2 vols	My Own Story
Turn of Fortune	Minister's Fim
Favorite Scholar	Alice Franklin
Kate and Lizzie	Dawnings of Genius
Elizabeth Carter	Henry Hudson
The World before you	Daniel Boone
Boy's Talisman	My Sunday School Class Book
N. England Village Choir, new edition	Juvenile Dramas
I'll be a Gentleman	Novels of Truth
I'll be a Lady	Masterman Ready
The Two Apprentices	Gift from my Teacher
Looking Glass for the Mind	Sacred Allegories
Private Purse	Young Student
Somerville Hall	Frank Fairfield

Also,—Allen's Questions, 3 separate parts; Boston Sunday School Hymn Book; Geneva Catechism; Worcester Catechism, and a large variety not here enumerated.

BENJ. H. GREENE,
my17 124 Washington, corner Water st.

FRENCH SHOES. Just received, a large assortment of French Shoes, (Este's manufacture,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3mis ap12

BIBLE BIOGRAPHY, in the form of Questions, for Schools and Families.

Published by S. G. SIMPKINS, 21 Tremont Row.

'THE CHALMERS OF SWITZERLAND.'

Vital Christianity;

ESSAYS AND DISCOURSES on the Religions of Man and the Religion of God, by ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction by Robert Turnbull, Pastor of the Harvard street Church, Boston.

Extracts from testimonials to the Work.

[From Rev Robert Baird, D. D.]

I am free to say, that I rejoice exceedingly that the Rev Mr Turnbull has undertaken to translate the invaluable discourses of Dr Vinet. These discourses, or essay rather, are among the very best, in any language, that I have ever seen. Dr Vinet is decidedly the ablest Christian philosopher in Europe, and is, as Dr Merle D'Aubigne calls him, the 'Chalmers of Switzerland.' I have examined several portions of the translation, and do not hesitate to say that it is excellent.

[From Rev Thomas H. Skinner, D. D., New York.]

I have given a sufficient attention to Vinet's discourses and essays, and the translation of them by the Rev Mr Turnbull, to satisfy myself that they are of a very high order of excellence, and that Mr T., in publishing his translation, will confer a seasonable and very important benefit on the church. Vinet's style is exceedingly pure and lucid, and the translation, so far as I have been able to judge, is faithful and elegant.

[From Prof Edwards and Park, Andover Theol. Sem.]

In our opinion, the discourses of Prof Vinet bear the impress of an acute and vigorous intellect, combined with earnest Christian feeling. Many of them are well adapted to the wants of the American public, and particularly to the state of some of our educated and enlightened men, who entertain skeptical theories with regard to the spiritual truths of Christianity.—Mr Turnbull has, doubtless, translated the discourses with accuracy and a just taste. He deserves the gratitude of the community for the labor which he has expended on the translation, and he cannot fail to receive a rich reward for his toil, in the extensive and continued usefulness of the volume which he has so faithfully prepared for the press.

[From M. G. de Felice, Prof. of Theology at Montauban, in France.]

Dr Vinet is fond of philosophical subjects, and discusses them in a masterly manner. What would embarrass others, has no difficulty for him. He is naturally profound and lofty, and he can pursue his thoughts even to the remotest abstractions. He dwells constantly in the regions of pure thought, and there displays freely the full force and whole extent of his mind.

[Letter to the New York Observer.

Just published by GOULD, KENDALL & LINCOLN, 59 Washington st. 3t m24

DR. MORTON,

Late Wells & Morton,

NO. 19 TREMONT ROW.....BOSTON,

WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

Succesful Operation. We had an oppotunity lately of examining an operation performed by Dr. MORTON, a skilful Dentist of this city. The result was highly satisfactory to the patient, a young man about 23 years of age. By introducing a piece of mechanism, to which the three front teeth, a false and pallate late are attached, the person is able to articulate the alphabet. [Evening Gazette.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
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BOOKS FOR SABBATH SCHOOLS AND CHILDREN.

Mary Howitt's Tales.

Who shall be Greatest,	Little Coin, Much Care
Which is the Wiser	Poplar Grove
Work and Wages	First Impressions
No Sense like Common Sense	My own Story
Strive and Thrive	The Clockmaker
Hope On Hope Ever	The Two Apprentices
Sowing and Reaping	Peasant and Prince

Mrs. Ellis's Tales.

The Minister's